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ANNUAL
MONITOR
1883.

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NEW SERIES, No. 41.

THE
ANNUAL MONITOR
For 1883,
OR
OBITUARY
OF THE
MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland,
FOR THE YEAR 1882.

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PREFACE.

IN issuing a new volume of the *Annual Monitor* it may be well that I should explain to its readers, that though it is a record respecting members of the Society of Friends, yet it is not issued with any sanction or after any official supervision of the Society. The list of names in the obituary is derived from official records, but the memoirs are usually prepared by relatives or friends of the deceased, and in general are submitted to the supervision of the editor only.

It is perhaps not very surprising if word pictures, painted by the love of kindred and close friendship, which often has never fathomed its own depths until its object has passed away for ever, should sometimes seem a little too brightly coloured, and should indicate that the painter had thought more of the lights than of the shadows. It has been so sometimes in the past, and will probably still be so ; for the Editor is often but little, if at all, acquainted with the lives and characters of those whose memoirs are offered for the volume, so that his supervision is necessarily imperfect. Still I venture to hope that in this,

as in many former volumes, there may be found records of Christian life and experience which will prove animating and encouraging to such as are striving to press forward steadfastly in the way that leads heavenwards.

I desire to acknowledge my great obligation to my friend J. B. Braithwaite, who, in the midst of many pressing claims upon his time and thought, has very kindly prepared the notice of the life and beautiful Christian character of Eliza P. Gurney. Though she was a native of, and during most of her life a resident in, America, yet as the widow of Joseph John Gurney, her name and some record respecting her seem rightly to find a place in these pages.

I have also a little departed from former practice in introducing the account of Anna Harrison, who was not during the latter part of her life a member of the Society of Friends. But she retained so much of real connection with it, and her life was so full of that which is lovely and of good report, that I feel sure the very instructive and interesting account of her will meet with the warm appreciation of its many readers.

WILLIAM ROBINSON.

West Bank, Scarborough,

Twelfth month, 1882.

LIST OF MEMOIRS.

CHARLOTTE ALLEN.
KATH. BACKHOUSE.
THOMAS P. BEVANS.
CHARLES BISSELL.
WILLIAM BREWIN.
GEORGE CARTWRIGHT.
JOSEPH COOPER.
WILLIAM H. DARBY.
MARTHA GILLETT,
ELIZA P. GURNEY.
SAMUEL GURNEY.

RICHARD HALL.
ANNA HARRISON.
HENRY HORSNAILL.
MILLCENT HORSNAILL.
WILLIAM MILLER.
JONATHAN PECKOVER.
ANN PUMPHREY.
-RICHARD SEEKINGS.
THOMAS SHORT.
CATHARINE SMITH.
THEODORE SMITH.

MARGARET TREMBATH,

THE
ANNUAL MONITOR,
1883.

OBITUARY.

	Age.	Time of Decease.		
JOSEPH ADAIR, <i>Cockermouth.</i> An Elder.	86	17	12 mo.	1881
JOHN ALDERSON, <i>Sedburgh.</i>	60	2	6 mo.	1882
JOSEPH FISHER ALEXANDER, <i>Bristol.</i>	61	26	10 mo.	1881
CHARLOTTE ALLEN, <i>Sandford, Dublin.</i> A Minister.	67	18	4 mo.	1882

The removal of Charlotte Allen is felt to be a great loss to her friends in Dublin, where she was much beloved for her bright, happy Christianity and her ready sympathy with all.

She early gave her heart to the Lord, and first spoke as a minister in our meetings about the year 1850. She was a diligent reader of the Bible, and many of her friends can remember what pleasure she took in the study of the Holy Scriptures.

Although of a meek and lowly spirit she was yet endued with that holy boldness which becomes a minister of the Gospel. Her testimony was clear with respect to the love of our Heavenly Father, to the fulness and freeness of the Gospel, to the cleansing efficacy of the blood of Christ, and to the mighty power of the Holy Spirit in all His blessed work. It was remarkable how often she was led in the course of her ministry to address the children and young persons, pleading lovingly with them to surrender their hearts to the power of a Saviour's love.

Her sympathy with those in affliction was striking, and she endeared herself to many who consulted her, by readily entering into their difficulties and trials, and imparting wise and judicious counsel.

During much of the early part of 1882 she was laid on a bed of sickness, and in this long time of trial it was instructive to witness her patience and cheerfulness under suffering. She

was much in prayer, and it has been truly said that hers was a sick bed of prayer. She spoke of her unfaithfulness at times, saying that she had been an unprofitable servant. When scarcely able to speak, she desired to feel thankful even for her sufferings, having the blessed assurance that she was accepted through the blood of the Lamb,—the dear Lamb. Thus sweetly and peacefully she departed this life to enter upon a better life above.

RUTH ALLEN, 88 15 11 mo. 1881

Richhill. Widow of Ephraim Allen.

JAMES ARTHURTON, 80 16 6 mo. 1882

Norwich.

JOHN ASHBY, 42 14 2 mo. 1882

Swellendam, South Africa. Son of the late John Ashby, of Croydon.

GEORGE ASHFORD, 58 7 10 mo. 1882

Birmingham. An Elder.

KATHARINE BACKHOUSE, 89 16 3 mo. 1882

Darlington. A Minister. Widow of John Backhouse.

The readers of the *Annual Monitor* will be comparatively few who remember the subject of the following memorial in the vigour of her days. Yet there is a value peculiar to itself, in the testimony of a long life, from early childhood to

extreme old age, to the faithfulness of our God and Saviour.

K. Backhouse was the fourth daughter of Jasper and Ann Capper, of Stoke Newington, and was born in the year 1792.

Being one of a large family of children, nine of whom lived to grow up, her education was a very practical one, and her active powers were early called into requisition in the home circle. As she grew older, visiting and nursing the sick poor was one of her special duties. This being at the period when vaccination for the small-pox had been recently introduced, she entered into it with so much interest that she undertook it on a large scale for the poor children of Stoke Newington, and received a medical diploma for vaccinating upwards of a thousand children.

The energy of K. Capper was great, and her lively, active mind delighted in opportunities of helping or doing kindnesses to others. In Joseph Gurney Bevan, the family of young people had a most kind and improving friend, and at the age of seventeen, K. C. studied Greek that she might be able to read to him in the Greek Testament, he having become blind in his declining years; and in after-life she frequently referred to the benefit she had derived from his company and conversa-

tion. By their parents they were carefully watched over, and instructed in religious truth, and at the age of nineteen, K. C. first spoke in the ministry in Gracechurch Street Meeting, of which she was then a member, and by which she was afterwards acknowledged as a minister.

In 1823 she was married to John Backhouse, of Darlington. In reference to this event she writes in her journal :—"J. B. left me last evening, after being in town about ten days. During his visit my heart has been turned to the Lord for direction in this most important matter. Sometimes I have asked that if this is indeed the husband designed for me, I might feel him to be standing on Christ the immovable Rock ; and I may, with humble gratitude record, that we have been mercifully condescended unto by being permitted unitedly to feel the presence of the Most High to be with us as we have waited upon Him together. He knows the integrity of our hearts in this business, and how earnestly we both desire not to take one step in it without His holy sanction. To Him do I commit myself and my cause, in a lowly confidence that He will preserve me from error. This evening, while retired in my room, with a sincere desire to see

the Divine will in this concern, I was unexpectedly impressed with the belief that we should be given to each other as the Lord's precious gifts, and that He would bless us together ; also that He would give me wisdom to go in and out before the dear children as I look to Him for it ; and under the humbling prevalence of this feeling I have at this time desired afresh to dedicate my whole heart to Him who so graciously condescends to my unworthy soul. May I ever serve, honour, and obey Him."

Beautifully did she fill the place of step-mother to J. B.'s motherless children, whose warm affection she gained by her loving and judicious care. In the circle to which she belonged she was greatly valued ; her clear and sound judgment often decided a point which might otherwise have been perplexing. Her ready sympathy and wise counsel were frequently sought by her friends. Especially in seasons of sickness and affliction were her visits most cordially welcomed, and will long be remembered by those who had the privilege of her acquaintance. Watchfulness over herself and desire to be found doing her Master's work, were conspicuous in her character, and to her, in no common degree, might be applied the words,—she "visited the fatherless

and widows in their affliction, and kept herself unspotted from the world."

During the years 1831 to 1840 K. B. travelled much as a minister of the Gospel, and, accompanied by her husband or some other congenial companion, she visited the meetings in Scotland, and those in many parts of England. Service in her own Quarterly Meeting was not unfrequently called for, and her humility and devotedness of spirit and power of sympathy gained her ready access to those to whom her mind was drawn. Her ministry was concise and clear, and was much valued by her friends ; yet we find in her journal the following entry, which may serve for the encouragement of those who, feeling that it is laid upon them to speak for their Master, may be discouraged by a sense of their inability to express what is in their hearts :—" When I compare the services of some of my beloved friends with my own poor performances, dry and barren as they sometimes appear to me, I am almost ready to be overwhelmed with discouragement, and to think I had better never again attempt to speak in the name of the Lord ; and yet when the command seems to be given, how can I refrain ? It may be that it is for my own humiliation, and from this I do not desire to shrink ; but if it is

because of anything wrong in me that so little life and power attend my speaking, oh be pleased gracious Lord to do it away for Thy name's sake and Thy honour's sake." Again: "I have been much humbled of late, or at least I trust so, under the sense of my great unprofitableness, now nearly entering my sixtieth year. I can look back and deeply deplore my profitless life, the little I have done or said for my good Master ; for Him who has done, and is doing, *all* for me. I long to live to His praise, and, if I might be so permitted, to win souls to Him ; yet I feel laid down, laid aside as it were, and dare not set myself to work in any way of my own desiring. I fear I am sometimes criminally backward in promoting His cause, and yet I do desire not to be so. Surely I do love my Saviour ; at least I earnestly wish to do so, and even this wish cannot originate in me. Lord, wilt Thou show me how, when, and where to serve Thee, and oh, strengthen me to maintain the watch, that I may know Thy will. Oh, give me power to obey even in the smallest requiring, and however humiliating."

In 1847 K. B. was deprived of her beloved husband, who died at Shull, a favourite moorland retreat of his. For six years previously he had been much of an invalid from an attack of partial

paralysis, which came on suddenly, and was at first attended with severe suffering. This was greatly soothed by the unwearied attentions of his devoted wife; and in this deep trial they knew what it was to partake largely of the consolations of Christ, as shown by the following extracts from memoranda made at this time:—

“ He (J. B.) expressed his thankfulness that he had never had even one regret at the sudden loss of his powers, but that he had been enabled to say, ‘Thy will be done;’ that he believed we had both been enabled to take refuge under the shadow of the Almighty in this hour of great calamity. He was sweetly affectionate, and said if I was spared to him he should want for nothing as to nursing, and remarked that our love was founded on that which was not shaken by these storms—even on Christ.” Again: “We had a sweet morning together, pouring out our souls in prayer that He who knows our need will be pleased to enable us so to sustain the infirmities of flesh and spirit as to promote His glory, and that for His dear Son’s sake He will, in the end, grant us an inheritance among the blessed.”

After so many years of the endearing dependence of suffering, K. B. most keenly felt the

separation. She writes :—"How shall I recount my feelings on re-entering this dear abode (Beechwood), doubly dear to me as the spot he so much liked, and where we have passed so many hours together? No language could set forth all that my heart has endured, yet I am bound to add that mercy and love have upheld my drooping spirit, and that my solitary hours have been sweetened by a sense of heavenly goodness, and of the perfect happiness of my most precious one; indeed, his purified spirit seems to be about me. And now may the God of my life, who attracted my childish heart to Himself, and who accepted graciously the mid-day surrender, seeing He gave me a precious husband who was like a part of my own soul, and has been pleased to redeem and sanctify him and take him from all his earthly shackles—may He, my Lord and my God, also mercifully accept the sacrifice of my widowed heart, and make it His dwelling-place."

The death of her husband was followed after no long interval by another bereavement, which she keenly felt, in the death of her daughter-in-law, Anna Backhouse. She writes, Second month 2nd, 1848: "To-day came the following deeply affecting letter from my precious son, which has plunged us into sorrow indeed :—

*“On board the ‘Bulldog’ War Steamer, off Palermo,
First month 1st, 1848.*

“MY DEAREST MOTHER AND ELIZA. — I scarcely know how to find words to convey to you the dispensation with which it has pleased our Heavenly Father to visit me. My precious Anna is no more! On account of the state of things here (an insurrection) we have never been able to inform you of our arrival here on the 12th ult., immediately after which disturbances commenced, and on Seventh-day evening we were obliged to come on board this ship. . . . We were, in fact, driven to come here, as she was evidently losing ground at Naples. . . . She found the air of this place suit her, and said she felt much more comfortable. Yesterday she was quite nicely, and was on deck, which she much enjoyed; and this morning, after a good night, she again came on about eleven o'clock. Soon after this the courier, who with Mary Ann (her maid) was in another ship, came on board, and told us M. A. was not comfortable there. I went to the captain, and got leave for her to come on board; and my dearest followed me, unknown to me, to speak to him also. On going back to her chair she complained of shortness of breath. . . . She soon became alarmingly ill. We laid her down on

deck, and two medical men on board gave her every attention. She at once became aware of her situation, and said she was "going to Jesus, and to her dearest papa,* and that she felt very comfortable." Remedies revived her for a time. She begged to see Johnny, kissed him, and told Sarah to take good care of him; and frequently said how very comfortable she felt, but that it was a strange place to die in, surrounded as she was by the strangers on board, who were very feeling and kind. At last she gradually became quiet, and sank most easily away. It was an awful time, and I can yet scarcely believe it is not a dream. . . . I feel there is only one source to which I can look for comfort, and may I obtain it in my deep affliction.

" " Your most affectionate,

" " JOHN C. BACKHOUSE.

" " P.S.—I was unable to send this yesterday, so add that I have this morning followed her precious remains to the cemetery. . . . The captain and some of his officers accompanied me, and as we stood round the grave in our own simple manner, I could not but long that the feeling of

* Joseph John Gurney.

her inexpressible happiness might enable me to bear with resignation this agonising stroke.' ”

Humility and submission to the will of God were conspicuous features of Katharine Backhouse's character ; bereavement therefore did not induce her to yield herself to any weak indulgence in grief, but rather to inquire what was the work left for her to do. Her executive activity enabled her in days of vigour, whilst acting upon her favourite motto, always to do the *must-be's* before the *may-be's*, to get through an amount of work, which to one of slower habits would seem impossible.

Surrounded by a large circle of relations, who looked up to her with loving affection, and often sought advice, her correspondence was necessarily extensive ; and even to those with whom she was but little acquainted, if she felt she could give a warning word she did it, often at much cost to herself ; and her faithfulness was at times rewarded by very sincere thanks. She loved to open her house to the messengers of the Lord, who found in her a true and sympathizing friend. Her bright and cheerful spirit always made her home especially attractive to the young.

For several years K. B. acted as Clerk to the Women's Yearly Meeting, a position from which

she exceedingly shrank, but in which her character shone never more brightly, when her deep spiritual experience, her good judgment, and calm dignity, had a marked influence upon the meeting, and often gave a wise direction to the various deliberations that occupied it.

She writes (Fourth month 6th, 1850):—"I do intensely feel having to open the Yearly Meeting, with all which it involves this year; and, oh! how earnestly do I ask for wisdom and discretion according to my need. My soul would sink within me were it not for the promises from Him who has *all* power unto those who have *none*, which I truly feel to be my case." And again (Fifth month 12th, 1851): "I have had such a baptism as regards the approaching Yearly Meeting as I have seldom known. My soul has indeed been cast down within me, but I have remembered Him in whom alone is my trust, and have desired to commit all to Him. Lord! do Thou keep me, not only from wilful disobedience, but from any mistakes whereby dishonour might be brought upon Thy precious truth. Oh, may *this* be exalted over all, and Thy great name glorified through Jesus Christ. I want, Thou knowest, to have no will but Thine, and that the little remainder of my day may be devoted unto Thee alone, who

hast the right to rule and reign within and over me."

Entire loneliness, as to outward companionship, was often her position ; but, as we see by her memoranda, it was indeed cheered by the love of her Saviour, and almost to the last days of her life to be left alone with Him, to commune with Him, was her delight.

She writes (Eleventh month 6th, 1850) :—
" Much have I dwelt on the sweet memory of my precious husband, and have been afresh comforted in the belief that he would not have been dear to me but for his love to Christ ; for the more I saw His image reflected in him, the more tenderly I loved him. Oh, then, do I not love my blessed Saviour, and, unworthy as I am, may I not believe that it is because He first loved me, and gave Himself for me ; and now I am cast upon Him, have no one to lean on but Him. Well, then, to Him I will joyfully go, for He will never turn me away. The poor lone widow He will shelter and befriend. Oh, how does this sweet confidence support me."

" Many religious persons appear perplexed about the nature of the joys of eternity ; and at times distressed because they do not feel that assurance of partaking in them which would be

fully satisfactory. It seems to me that we have little to do with either. We ought to have no desire so earnest, no joy so great, as the accomplishment of our Heavenly Father's will, and if as we journey on through time this is our true experience, we may safely commit ourselves to Him both for time and for eternity. Possibly the joy of the latter may consist in the unobstructed fulfilment of the Lord's will, and in His holy presence. Is it not a state attainable even here, wherein this is so continually aspired after that it becomes the atmosphere in which the soul delights to live, patiently enduring suffering for the sake of that gracious Redeemer who gave Himself for us? Secure in the wisdom and mercy of His appointments, and willing to rest therein with loving confidence, this is all the assurance which *I* dare ask, all that is needful for a Christian."

"*Twelfth month 27th, 1855.*—My friends have been very kind in visiting me, and I am grateful to them; but, unavoidably, much solitude is my lot, and I do not wish it otherwise. When shut in alone with Jesus I sometimes feel a nearness to Him and dependence on Him that is more to me than the dearest, closest earthly tie."

"*Second month 21st, 1856.*—It was said by an aged saint in New York, 'I have been forty

years living on the will of the Lord, and I find it *love* ;' and similar may be my testimony to His mercy and His love. O ! it is good to live upon His will, and I desire to have no life in anything contrary to it."

After a time of much conflict of spirit, she writes :—" I have mourned in secret while passing through this ordeal ; but O ! the loving-kindness of my God to me this morning is not to be described, for I cannot fully set it forth. He has sweetly convinced me that I may leave the things that are behind, believe that *all* is washed away in the blood of Christ, and hide myself in Him. O ! mercy infinite, indescribable ! Now I have only to lay aside every weight, and the sin which doth so easily beset me, and run with patience the race which is set before me, looking unto Jesus the Author and Finisher of my faith. O ! blessed assurance, blessed Saviour ! To Thee may I henceforth look without perplexing myself about the past ; daily applying to the blood of sprinkling, patiently endeavouring each day to do Thy will—willing to be nothing, to appear so in the sight of others ; even to be despised, so that Thou art exalted, and Thy name glorified."

" *Third month 22nd, 1859.*—How sweet is it, and how wholly undeserved, to be permitted to

refer my every need, temporal and spiritual, to my Heavenly Father, through Jesus, my adorable Redeemer ; I cannot fully describe the *rest*, the *joy*, which I have lately experienced in thus continually committing myself and my all to Him, and it is wonderful to discover His tender mindfulness of even my outward necessities and comforts, so that external affairs and many minor things have been ordered marvellously for me. O ! it is sweet to trust Him."

"*Fifth month 8th*, 1864.—I do long that Christ may so draw me to Himself, and keep me so near, that I may perfectly reflect His image, that all may see and know that I have been with Him, and learnt of Him, that He may be glorified by my being filled with love, gentleness, meekness, humility, and every Christian grace. To Jesus do I desire to consecrate body, soul, and spirit."

"*Eleventh month 14th*, 1870.—Relieved in spirit by being enabled, before the Scripture reading this morning, to express my desire for us all, that this might never sink into a mere form, but that our hearts might be lifted up in prayer for a blessing on the reading, that we might know the entrance of the words of Jesus to give life to our souls ; and that such times might prove times of refreshing from Him."

“*Fourth month 10th, 1871.*—I wish here to remark as regards myself, that in looking back upon my long life, I see that whenever I have trusted in myself, my good resolutions, my natural powers, &c., I have signally failed ; but when my trust has been only in Jesus, even respecting small outward concerns, all has prospered ; if not in the expected way, still in the best possible way.”

“*Ninth month 26th, 1871.*—In my nature I believe there is much of what the French term *empressement* seems best to describe ; an earnestness in the pursuit of what it appears right should be accomplished, which, I believe, may have had its use in youth and middle age, when I had often much to engage my attention ; but it does not seem to comport with old age, and I very much desire to know deliverance from all that intercepts my dwelling in ‘the quiet habitation,’ waiting to be taught my daily lessons in the Saviour’s school. Especially it is my prayer that things may have their proper places, and that none of the daily affairs of life may be pursued too earnestly, but that all may be attended to in quietness and meekness, the heart being continually lifted up in perfect confidence to Him who does mercifully undertake for us

even in secular things so as to bring about His own designs."

Toward the end of 1876 K. B.'s health received a severe shake from a sudden but short attack of loss of consciousness. From this she never fully recovered, and only twice during the five remaining years of her life was she able to unite with her friends in public worship. She much enjoyed her garden, and with cheerful submission she reconciled herself to limited powers, always feeling that whatever was permitted by her Heavenly Father was sure to be the right discipline for her. Thankfulness for all His gifts was the clothing of her spirit, and words of praise from the psalms or hymns were often on her lips. Under date 20th Sixth month, 1877, K. B. says:—"Now after about eight months upstairs, much of the time in bed, I may write that I fell down insensible at my bedroom door on the 22nd of Tenth month, 1876, and have since experienced much of the goodness of my gracious God and Saviour. He has repeatedly laid me low, and again given me evidence of His loving-kindness. This day is the third on which I have come down to dinner, and I have been once at a week-day meeting." *First-day*.—"A one, and thankful to be so ; although from some unknown cause there

is little ability to cry availingly for help from Him who only knows the depth of my unworthiness, and the feebleness of my powers, both of body and of mind. But oh, how thankfully I remember that He graciously compassionates those who desire, however faintly, to love Him above all. Lord ! do with me as Thou wilt !”

1878.—“ And now what can I write but the praises of my gracious Heavenly Father, Jesus my Redeemer, and the Holy Spirit my Sanctifier ! O ! may the work be completed, and my unworthy soul prepared, *whenever* the summons may be sent, to enter His courts with joy and thanksgiving !”

“ *Eleventh month 8th, 1880.*—A truly touching letter from dear Edwin Waterhouse tells me of the death, yesterday, of his precious mother, my darling niece, Mary Waterhouse. She was like my own child from her very early years. She passed sweetly away to the Heavenly Kingdom. O ! may I also, through infinite mercy, follow her there, when the call is sent.”

Prostration of mind and body gradually increased as age advanced. But her faith never failed—thankfulness for all her mercies was her constant theme. One especial mercy, to which she often referred, was the blessing of having

such a faithful attendant as her maid, Mary, who, in the 56th year of her service, ably cared to the last for her beloved mistress with devoted and unwearied tenderness.

In the Second month of 1882, K. B. took a slight cold, which yet did not prevent her coming down stairs even on the last day of her life. Soon after retiring to rest on the evening of the 16th the call she had so longed for came. Her prayer the night before had been that, "with the morning rays she might wake in Heaven." And so, in her 90th year, this loved and honoured one most gently passed away to be "for ever with the Lord."

ABIGAIL BAKER, *Dublin.* 79 28 12 mo. 1881

JANE BARRINGTON, *York.* 68 3 5 mo. 1882

EMILY BARRITT, 30 25 2 mo. 1882

CHARLES OSWELL BARRITT,

Croydon. 15 mos. 2 4 mo. 1882

Wife and child of Frederick A. Barritt.

JANE BAYNES, 69 12 8 mo. 1882

Cubeck, near Bainbridge, Wensleydale. Widow of John Baynes.

HENRY BELL, *Lurgan.* 22 13 5 mo. 1882

Son of Samuel A. and Jane Bell.

GEORGE LANGTRY BELL, 65 10 1 mo. 1882

Newtownards, Belfast. An Elder.

THOMAS PHILLIPS BEVANS,

Exmouth. A Minister. 68 19 11 mo. 1881

Although T. P. Bevans was probably but little known outside his own family circle and the limits of the Quarterly Meeting of which he was a member, it is thought that a brief record of some of the more prominent incidents of his singularly eventful life may prove helpful to others who, like him, may find themselves much isolated from intercourse with Friends, and at times surrounded by conditions little favourable to a religious life.

He was the son of James and Sarah Bevans, and was born in London in the year 1813. In 1822 his father left England for South America, and settled with his family at Buenos Ayres, but T. P. B. and an elder brother remained at Ackworth School. The judicious care and instruction which he received there continued through life to be of the greatest value to him. The brothers left Ackworth in 1825, and under the care of the captain of the vessel they performed the long voyage from England to South America, and joined their family at Buenos Ayres. Thomas was then about twelve years old. The remainder of his life, up to the year 1873 was, with the exception of occasional visits

to England, spent abroad, and almost entirely cut off from all association with Friends. Notwithstanding this isolation and the adverse influences of his surroundings, he remained throughout his life firmly attached to the principles of our Society.

In later life T. P. B. was often heard to speak in the highest terms and with deep feeling of the beautiful christian character of his father, who died in 1832, and concerning whom a Buenos Ayres newspaper says, in referring to his death,—“He was an affectionate husband, a tender father, and a sincere friend,—one that would not intentionally harm any living creature. His religious opinions partook of the greatest liberality; he belonged to the sect called the Society of Friends, and always wore the Quaker costume, although in a somewhat modified form.” To the influence of this Christian parent, T. P. Bevans owed much of the development of his own religious character.

He deeply felt the loss of his membership among Friends when, in 1840, in consequence of his marriage, the Monthly Meeting to which he belonged felt it necessary to deprive him of it. But he did not allow himself to harbour any uncharitable feeling towards those whom he

considered were only carrying out the discipline as it then existed, and he looked forward with hope for a time when the well-being of the Society would be regarded from a different standpoint. Living abroad and away from Friends' meetings, he did not think it right to absent himself from a place of worship, but could never be induced to become a member of any other religious body.

About the year 1838 he commenced business in Monte Video. But in 1849 it became necessary to leave that town. The unsettled state of public affairs had resulted in the frequent change from one Military Government to another; and for six years Monte Video had remained in a state of siege. Scenes of violence and bloodshed long continued to be of frequent occurrence, and occasionally shot from the assailants passed over the house in which he and his wife resided, and it was unsafe to venture beyond the fortifications of the city. Finding it impossible to continue the quiet pursuit of his business, he determined to leave the country. But to carry out this determination was by no means easy. Eventually, however, he was able to make arrangements with the captain of a French vessel to take himself and wife, with their household furniture and everything belonging to his business establish-

ment, to San Francisco. But his troubles were not ended, for they very narrowly escaped shipwreck during a fearful storm off the Falkland Islands. The captain of the vessel was obliged to resign his post from temporary blindness, and the crew refused to work. Amongst the passengers was a seafaring man who took the command, and, aided by his fellow-passengers, succeeded in navigating the ship ; a merciful Providence permitting that his skill and their energy should be the means of saving the vessel and the lives of those on board.

Whilst residing at Buenos Ayres and Monte Video Thomas P. Bevans was engaged in business as a chemist. For some years he also studied medicine, and having obtained his diploma he practised for several years in San Francisco as a physician ; but eventually abandoned that profession, and confined himself to the practice of pharmacy, until, in the year 1858, he felt able to retire from business.

Whilst residing in San Francisco he received a visit from Robert and Sarah Lindsay. They stayed at his house, and his intercourse with them confirmed him in his long-cherished wish to be re-united in membership with Friends. It was partly with this object in view that he visited

England in 1862, and remained there until 1864. During this period he resided near Coventry, and was received into membership by North Warwickshire Monthly Meeting. He returned to San Francisco in 1864, and was mainly instrumental in gathering together a few Friends, and those connected with them, and forming there a little meeting, which, however, had to be discontinued in a few years, in consequence of the removal of its members.

From time to time in the course of his eventful life our beloved friend had committed his way unto the Lord ; and in 1873 the desire of his heart was granted him in being permitted to come and pass the evening of his days in the quiet of an English home, where he enjoyed the privilege of meeting with Friends in their religious and other gatherings. He finally selected Exmouth as his resting place. Situated on the South coast of Devonshire, and within easy access of Exeter and its meeting, he found there the peaceful home he had sought. Very diligent was he in the attendance of our meetings for worship and discipline, and he occasionally felt constrained to offer a few words in the former—words of great simplicity and earnestness, evidently uttered in obedience to the Master's call. He was natu-

rally of a retiring disposition, and this obedience cost him no little effort. But the line of apprehended duty once clearly ascertained he did not shrink from following it. Living up to the light that was granted, that light grew brighter as he advanced along the Christian's path, and in the year 1879 his friends felt that they could rightly acknowledge him as a minister of the Gospel.

Whilst steadily pursuing his quiet Christian walk, he cultivated a spirit of true charity towards the failings of others, and to the opinions of those from whom he differed. The fear of man was no snare to him. He never hesitated when needful to condemn wrong, or to say what he believed to be right. To the poor he was ever a courteous and liberal friend, and many of them deeply feel his loss. In his home his cheerful, genial presence was a continual sunshine. He found in the cultivation of his fruits and flowers healthful enjoyment and recreation, and as they grew under his fostering care, his thoughts seemed constantly "to rise from nature up to nature's God," or to be bowed in wonder and admiration at the works of the great Creator. It was in these domestic occupations, varied by attention to the business of our meetings, and that of more than one of our philanthropic societies, that he spent

the few remaining years of his life. Failing health made it essential that he should abstain from prominent attention to more public business.

It was known to himself and to his immediate relatives that a long-standing organic disease was making progress as time advanced, and it compelled him to remain quiet and retired when his active temperament would have prompted him to more vigorous action. His race was nearly run, and in his desire to fill up the measure of each day's duty he seemed to realise the fulfilment of the ancient promise, "As thy days are, so shall thy strength be." Thus peacefully our dear friend passed along the appointed way,

"Not heeding the world, nor the din,
Of the strife for its praise or reward,
Redeemed from the burden and bondage of sin,
His joy was sweet joy in the Lord."

Ever filled with gratitude and thankfulness for all that he enjoyed, he patiently waited the Master's summons. He believed and trusted in Christ alone as his Saviour, and earnestly desired so to live as to be ready to die. Several months of acute suffering were permitted to try him before the end came. But his faith failed not; the sustaining arm was felt underneath, and patiently he awaited the day when it should be said, "It is

enough." With unshaken confidence in the redeeming merits of his Saviour's blood he passed peacefully away ; almost his last words were, "The river seems wide, but I am in the everlasting arms. I rest in Him." Thus sustained by a Saviour's love, and clear in his hopes of eternal joy, our beloved friend passed away from earth. The vicissitudes of life were ended ; the dust returned to the earth as it was, and the spirit returned unto God who gave it.

One who knew him well writes :—"During the latter years of T. P. Bevans' life, his growth in grace and in dedication to the will of his Lord were manifest. In the exercise of his gift in the ministry, which was edifying in its character, in the gentleness as well as brightness of his spirit, and in his humble watchful demeanour, there was evidence of deepening in the Christian life, and of the light reflected from the Saviour whom he loved, growing "brighter and brighter unto the perfect day." It is in this aspect that his memory will be specially cherished by the Friends amongst whom his lot was then cast, and who valued his attendance and help at their various meetings ; whilst his cultured mind, his consideration for the feelings of others, and his patience and perseverance under physical infir-

mity, endeared him to those who shared his society from time to time. He would, however, have been one of the last to assume any spiritual attainment, and would have ascribed, we are assured, any progress in the Divine life *solely* to the free mercy and grace of God in Christ Jesus, to the gift of the Holy Spirit as the Guide and Sanctifier of His believing people, and to the simple endeavour to follow his Lord in the obedience of faith.

EDWIN BIGLAND,	59	8	3 mo.	1882
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Birkenhead.

JOHN BILTON, <i>Bradford.</i>	28	27	3 mo.	1882
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ELIZABETH BINKS,	91	25	2 mo.	1882
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Wakefield.

ANN BINNS, <i>Salford.</i>	37	9	3 mo.	1880
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CHARLES BISSELL,	75	12	8 mo.	1882
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Charlbury. An Elder.

At the time of his decease he had been a resident at Charlbury for about fifty-seven years; in the first place as assistant to the late William Albright for about thirteen years, and afterwards in business on his own account.

He maintained strict integrity in his transactions in trade and in his outward concerns, which, combined with "a meek and quiet spirit," caused him to be loved and respected by his

friends and neighbours. Of later time he was frequently heard in short Scriptural addresses in our meetings for worship, and his words of comfort and exhortation were very acceptable in the houses of the poor.

His last, long, and often painful illness was borne with much patience and humility, though sometimes attended with seasons of depression. The end came peacefully, with the foretaste of a blessed and glorious change.

EMILY BOBBETT, 37 28 1 mo. 1882
Bristol. Daughter of John W. and Frances Bobbett.

HANNAH BOWLES, 78 20 11 mo. 1881
Kingstown, Dublin. Wife of Robert Bowles.

JOSEPH BRAMMAH, 71 10 8 mo. 1882
Shepley, near Highflatts.

WILLIAM BREWIN, 69 16 9 mo. 1882
Cirencester. An Elder.

MARY SIMS BRIGHTWEN, 77 23 1 mo. 1882
Ipswich.

HENRY BROADHEAD, 79 25 2 mo. 1882
Chapel Allerton, near Leeds.

ADAM BULLOUGH, 76 8 5 mo. 1882
Leigh, Lancashire.

FRANCIS BURDETT, 71 17 4 mo. 1882
Highflatts.

HANNAH MARIA BURGESS,	78	15	12 mo.	1881
<i>Leicester. An Elder. Widow of Thomas Burgess.</i>				
JOHN BURT,	85	29	1 mo.	1882
<i>Newcastle-on-Tyne.</i>				
DINAH BURTON,	65	11	12 mo.	1881
<i>Stoke Newington.</i>				
GEORGE CARTWRIGHT,	79	2	10 mo.	1882
<i>Airton, near Settle.</i>				

George Cartwright was the son of William and Elizabeth Cartwright, who were members of the Wesleyan society, and was born at Sutton-on-the-Forest, on the 20th of Fourth Month, 1803. In 1824 he married Ann Coates, a member of the Society of Friends, and was received into membership about 1828, by York Monthly Meeting, within which he resided for some years. In 1854 he removed to Airton, where he resided during the remainder of his life.

In 1877, after the death of a much-beloved married daughter, he first spoke in the little meeting held in the Meeting-house at Airton (which was built by William and Alice Ellis, and bears their initials over the porch), quoting the words, "Be thou faithful unto death, and I will give thee a crown of life ;" and after that time was frequently heard in public exhortation and prayer.

He had been in delicate health for more than

a year, and during the winter of 1881-2 he was mostly confined to the house, but was so far restored in the summer as to be able to resume his attention to his farm ; but in the Ninth month his health again gave way, and he soon felt that his end was drawing near.

He waited in patient confidence for the final summons, encouraging those dear to him to put their trust in the Lord. On one occasion, clasping his hands, he exclaimed, "Praise the Lord ! Bless the Lord !" and repeated part of the hymn commencing,

"On Jordan's stormy bank I stand."

He sent a message to his grandchildren, exhorting them to beware of the enticing allurements of the world, which are so attractive to those in early life. He passed away very peacefully on the 2nd of Tenth month, leaving those who mourned his loss comforted by the assurance that he is gone to be for ever with the Lord.

"Home at last ! thy labours done,
Safe and blest, the victory won,
Jordan passed, from pain set free,
Angels now have welcomed thee."

FREDERICK CHAPMAN, 33 17 8 mo. 1882

Lewes.

WILLIAM CHAPMAN, 81 20 12 mo. 1881
Waterford.

MARY ANNE CHRISTY, 48 4 3 mo. 1882
Chignal, near Chelmsford. Wife of Robert
 Christy.

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ROBERT CALVERT CLAPHAM, 58 22 12 mo. 1881
Earsdon, Northumberland.

SUSANNA CLEMES, 31 4 5 mo. 1882
Thirsk, late of Madagascar. Wife of Samuel
 Clemes.

WILLIAM CLOSE, 3 8 8 mo. 1882
Middlesboro'. Son of W. and H. Close.

JAMES CLOTHIER, 82 10 9 mo. 1882
Street, Somerset.

LUCY ELIZABETH COATES, 29 2 8 mo. 1882
New Basford, Nottingham. Wife of Frederic
 C. Coates.

L. E. C. was the daughter of John Ransome
 Oxley, of Sudbury. She lived but five months
 after her marriage, but her friends have the com-
 fort of believing that she was not unprepared
 when the final summons came.

SARAH COLVIN, *Bray.* 46 16 4 mo. 1882
 Wife of John Colvin.

HENRY CONNING, 35 28 12 mo. 1881
Stockton-on-Tees.

ALEXANDER COOKE, 52 19 10 mo. 1881
Liscard, Cheshire.

ELIZABETH COOPER, 76 9 11 mo. 1881
Woodford, late of Luton. Widow of Emmanuel
 Cooper.

JOSEPH COOPER, 81 23 11 mo. 1881
Walthamstow.

(For Memoir see APPENDIX.)

GEORGE CORDER, *Maldon.* 87 14 11 mo. 1881

JOSEPH FREETH COVENTRY,
Birkenhead. An Elder. 77 23 6 mo. 1882

MARY COVENTRY, 78 14 12 mo. 1881
Wandsworth. Wife of Millis Coventry.

ANNE CROSFIELD, 65 10 1 mo. 1882
Liverpool.

HENRY CROSFIELD, 62 28 1 mo. 1882
Liverpool. An Elder.

JAMES CROSLAND, 75 25 4 mo. 1882
Harrogate. An Elder.

WILLIAM CURTIS, *Alton.* 78 7 10 mo. 1881
 An Elder.

THOMAS DANN, *Reigate.* 78 7 5 mo. 1882

WILLIAM HENRY DARBY, 63 23 6 mo. 1882
Brymbo, near Wrexham.

W. H. Darby was the son of Richard and Maria Darby, of Coalbrookdale, members of the Society of Friends ; and to the principles of this

Society he was warmly attached to throughout his life.

A record of his life would be a record of deeds more than of words, of benevolent and unselfish actions, all tending to alleviate distress, and to raise the tone of thought, feeling, and action in society generally. He was a man of very extended interests, and his sympathies might be said to embrace the whole world ; but his efforts were especially directed towards the benefit of those about him, and the best welfare of his country. A pure government, in which the rulers should govern by a principle of righteousness and justice, was to him no Utopian idea, but a reality at which he constantly aimed, endeavouring by letters and public addresses to influence such members of Parliament-as he deemed amenable to reason and persuasion. A free religion, liberty of thought and action, justice to every grade in society, peace, proper economy of the public funds, the education of the poor, and temperance, were topics continually before his mind, and for which he laboured as a duty he owed both to God and to his fellow-man.

In early manhood he became an earnest teetotaler, and being united in marriage with a Friend whose views on this and many other subjects

entirely accorded with his own, his household from the commencement of his married life was regulated upon very pronounced temperance principles. W. H. Darby was also a constant advocate of the temperance cause, both on public platforms and in private conversation, and while health and strength remained he was continually planning and executing fresh modes of attack, never tiring of the warfare against drinking habits and intemperance. A spirit so active and energetic could scarcely fail to wear out its mortal tenement, and for some years before his death his health gradually failed. The end at last was very sudden; no long sickness compelled him to doff his armour, though he was less and less able to bear its weight; yet he wore it to the last, and died whilst still engaged in fighting the battle of truth and righteousness. In thus endeavouring to serve his generation, he saw no merit in himself, indeed his humility was very striking; and in addition to the witness of his life, he has left a written record, declaring that his only hope for eternity rested upon the mercy and sacrifice of Jesus Christ, the Great Captain of our salvation.

His remains were attended to their last resting place in the Wrexham Cemetery by a very

large concourse of people, who endeavoured by every means in their power to testify their appreciation of his many Christian virtues, their respect for the pureness and nobility of his life, and their heartfelt sorrow and regret at his loss.

THOMAS DAVEY, 47 2 8 mo. 1881

Longermong, Victoria.

HENRY DAVIS, 67 16 7 mo. 1882

Parsonstown.

ELIZA DAVIS, 67 6 1 mo. 1882

Parsonstown. Wife of Henry Davis.

ELIZABETH DAVIS, *Cork.* 70 8 9 mo. 1880

CORNELIUS GEORGE DAWES,

Stoke Newington. 40 11 10 mo. 1881

ELIZA STEADMAN DAWES, 78 29 4 mo. 1882

Stoke Newington.

JOHN DIXON, - 45 15 7 mo. 1882

Callowend, Powick.

JOHN DIXON, 71 19 9 mo. 1882

Staindrop, near Darlington.

WILLIAM DOUGLAS, 57 20 8 mo. 1882

Dublin.

JOHN B. DOYLE, *Bessbrook.* 75 19 4 mo. 1882

SARAH CARROLL DOYLE, 69 24 3 mo. 1882

Rathmines, Dublin. Widow of Joshua Doyle.

MARY ANN DRAKEFORD, 81 26 6 mo. 1882

Chipping Norton.

HENRY DREDGE,	60	3	12 mo.	1881
<i>Newport, Isle of Wight.</i>				
ELEANOR DYSON, <i>Kendal.</i>	52	27	4 mo.	1882
Wife of Mason Dyson.				
HANNAH ECCLES,	74	16	5 mo.	1882
<i>Manchester.</i> Wife of William Eccles.				
ELIZABETH EDGE,	61	26	12 mo.	1881
<i>Coalport, Coalbrookdale.</i> Wife of James Edge.				
REBECCA EDWARDS,	72	3	2 mo.	1882
<i>Brimsop, Hereford.</i> Widow of Peter Norman Edwards.				
ELIZABETH ELGAR,	53	9	12 mo.	1881
<i>Canterbury.</i> Wife of John Elgar.				
SARAH EUSTACE, <i>Cork.</i>	79	8	2 mo.	1882
FRANCES ELIZABETH FAIRBANK,				
<i>Camberwell.</i>	18 mos.	27	3 mo.	1882
Daughter of William and Mary Jane Fairbank.				
SARAH FARDON, <i>Reading.</i>	81	29	3 mo.	1882
An Elder. Widow of Ephraim Fardon.				
ANNA FAYLE,	60	23	5 mo.	1881
<i>Rathmines, Dublin.</i> Daughter of the late Joshua and Elizabeth Fayle.				

“Absent from the body, present with the Lord.” No pain or sickness attended the departure of this dear friend ; her death was instantaneous, caused by falling from a great height in the island of Achill. One moment she was

looking over a wild and beautiful expanse of sea and mountain landscape, the next was ushered into the presence of God, as we assuredly believe, "to go no more out," for she had believed on the Lord Jesus Christ and was saved.

"When faith shall end in vision,
And when prayer is lost in praise,
Then shall love, in full fruition,
Justify Thy secret ways."

ELIZABETH FAYLE, 80 9 7 mo. 1882
Dublin.

HANNAH GAYNOR FAYLE, 55 13 4 mo. 1882
Rathmines, Dublin.

SAMUEL BURTT FELLOWES,
Ashton-on-Mersey. 19 19 4 mo. 1882
Son of James and Margaret Fellowes.

EVA JOSEPHINE FISHER, 3 8 4 mo. 1882
Millstreet, Co. Cork. Daughter of Edward and
Lucretia Fisher.

MARGARET FOTHERGILL, 92 8 6 mo. 1882
Darlington.

RACHEL FOWLER, 85 22 7 mo. 1882
Melksham.

GEORGE FOX, 85 3 2 mo. 1882
Ford Park, Plymouth. An Elder.

SARAH FOX, 81 19 2 mo. 1882
Trebah, near Falmouth. Widow of Charles Fox.

HENRY FRYER,	64	30	1 mo.	1882
<i>Huddersfield.</i> An Elder.				
OLIVIA FUGARD,	32	29	5 mo.	1882
<i>Bessbrook.</i> Widow of John Fugard.				
EDWIN GALLEWAY,	56	18	8 mo.	1882
<i>Leeds.</i>				
JOHN GARBUTT,	76	11	7 mo.	1881
<i>Coatham, Redcar.</i>				
FRANCES GATES,	81	22	3 mo.	1882
<i>Ipswich.</i> Widow of Samuel Gates.				
LOUISA E. GILKES,	67	25	12 mo.	1881
<i>Fritchley.</i> Widow of Gilbert Gilkes.				
WILLIAM THEODORE GILL,				
<i>Dewsbury.</i>	24	17	1 mo.	1882
Son of Benjamin and Jane Gill.				
MARTHA GILLETT,	84	27	5 mo.	1882
<i>Bantury.</i> An Elder. Widow of Joseph Ashby Gillett.				

Of a very humble and retiring disposition, this beloved Friend was little known beyond the immediate circle of her family and friends ; but her consistent daily walk through life gave evidence to those around her that she was a follower of the Lord Jesus Christ. In the diligent discharge of her domestic and social duties, and in the endearing relationship of a wife and mother, she was enabled truly to adorn the doctrine of Christ

her Saviour, under the trial of losing several of her children in the prime of life, as well as when deprived by death of her beloved husband, she bowed in humble submission to the Divine will, not doubting that her Heavenly Father had done all things well.

Her last illness, which was of nearly five years' continuance, commenced with an attack of paralysis. Referring to this in her memoranda, written about a month afterwards, she says:—"My mind was sweetly sustained, and the text, 'Fear not, for I am with thee,' came consolingly before me. I felt I could rest in the full assurance that the Lord would order all things well; and although my many sins and shortcomings presented themselves to my mind, I was enabled to look from them to the atoning blood of Jesus, and to rest in His all-sufficient atonement; and this heavenly feeling has never for long been taken from me."

Through the long illness which followed this attack, the peace of God which passeth all understanding did indeed keep her heart and mind through Christ Jesus. Her end was perfect peace.

JOSEPH GLADWINS,

67 15 8 mo. 1882

Chelmsford.

ELEANOR GRAHAM, 77 2 9 mo. 1882
Sykeside, Carlisle.

JOSHUA LEONARD GREGORY,
Paignton. 8 17 5 mo. 1882
 Son of Alfred and Frances Emma Gregory. †

JOHN GRUBB, 21 4 10 mo. 1881
Carrick-on-Suir. Son of the late John and
 Rebecca Grubb.

LYDIA GRUBB, 62 16 12 mo. 1881
Glenam, Clonmel.

SAMUEL GURNEY, 66 4 4 mo. 1882
London. An Elder.

In recording the name of Samuel Gurney among those of departed Friends, we feel that he has been justly spoken of as one "greatly beloved," and that the words are true concerning him, that, "having served his generation by the will of God, he fell asleep, and was gathered to his fathers." Very blessed and peaceful were the closing hours of a life which had been spent in deeds of humble Christian love and benevolence, like the soft yet brilliant sunset of a summer day. For him death had no sting, and the grave no victory, for he was a true and humble follower of the blessed Redeemer, who enables His people to follow His example, "who went about doing good," and who gives to them peace

in life, and victory in death. On behalf of our departed friend, therefore, there is cause for grateful and reverent praise and thanksgiving. But "Jesus wept" at the grave of Lazarus, and for some who survive Samuel Gurney his decease has left a vacant place which no one else can fill. His genial spirit, his bright countenance, his kindly smile and greeting, were among the gleams of loving light that cheered the hearts of many weary and solitary pilgrims. We are permitted closely to feel the removal of such men from amongst us ; but we sorrow not as those without hope ; and if we have one tie less to earth, we have one more added to Heaven. Let us try to gather lessons from his Christian course, and to follow him as he followed Christ.

Samuel Gurney was the second son of the late Samuel and Elizabeth Gurney, of Ham House, Upton, Essex ; and was born there on the 3rd of the Second month, 1816. He was the nephew of Elizabeth Fry, whose life and example were so influential in developing good habits of Christian service and benevolence, both in and beyond her own family circle. Ham House had also been the home of the parents of his mother, the sweet and gentle Elizabeth Gurney, whose lowly estimate of herself, charity to others, and faithfulness

to duty, spread around her a fragrance and beauty that must have told on the early lives of her children. Ham House had also once been the residence of the good Dr. Fothergill, and in the youthful days of Samuel Gurney and his brother and sisters, this home was a bright centre of genial hospitality, culture, and religious life. Some who still survive, treasure among life's precious memories the recollection of that family circle, where warm Christian kindness and love, and bright examples of useful and wisely-directed efforts for the good of others were so conspicuous.

In 1837 Samuel Gurney married Ellen, the daughter of William Foster Reynolds, of Carshalton. She always shared with sympathy, and helped by her calm judicious counsel, the Christian and benevolent labours of her husband. For many years they resided at "The Culvers," Carshalton, a beautiful and tastefully decorated home and grounds, where Samuel Gurney's interest in birds, and other animals, had full play and exercise. He was a many-sided man, who took delight not in one set of objects only, but who enjoyed the beauties and gifts of Providence in the world of Nature as well as in the Gospel of His grace, and who delighted in ministering to both the spiritual and temporal needs of his

fellow-men, and was a friend and protector of the animal creation.

Samuel Gurney took his share in public life also. He represented Falmouth and Penryn in Parliament from 1857 to 1868. He had some years previously refused to stand for East Surrey, and, in the first instance, he declined to come forward for Falmouth. But after he left Cornwall he was followed to Devonport by a requisition so urgent from his relative Robert Were Fox, and other leading members of the constituency, that he decided to yield to their solicitation to become a candidate with T. G. Baring. His first desire was to know the will of God in the matter, and next, that everything should be conducted during the election in such a manner as to avoid temptation to intemperance or other evils. In this desire the candidates were so united and so ably supported, that it proved to be a model election ; and his parliamentary course was marked by one simple desire to promote all that was good, whether it met with public sympathy or not, and self was put aside in all these efforts.

He greatly appreciated the kindness of his relatives of the Fox family in this important step in his life ; and of this he writes :—" Nothing can exceed the kindness I received on all sides at

this time, and I can never repay my dear relatives, the Foxes, with whom we stayed."

In reference to this event he writes in his journal:—"I much feel the responsible position in which I am placed ; I trust it is the right one, and I doubt not it is rightly ordered. I have earnestly sought Divine assistance in this undertaking, and trust that through that power, and *that alone*, I may be enabled to fulfil the duties which it involves."

He continued to take a warm interest in the welfare of his constituency, and was highly esteemed and valued by its inhabitants.

Very various were the Christian and philanthropic labours in which he was engaged. For thirty years he was an active member of the British and Foreign School Society. In the British and Foreign Anti-Slavery Society he took a deep interest very early in life, and was its President for eighteen years, succeeding in that office the venerable Thomas Clarkson. For forty years he was a member of the House Committee of the London Hospital, and became its Vice-President, having part in the direction of the institution. Of the Peace Society he was for some time Treasurer, and recently its Vice-President. He was one of the Founders of the Poplar Hospital

for Accidents, and was its President and kind and staunch supporter. He joined the Committee of the Farm School of the Philanthropic Society thirty-three years ago; and he became Vice-President of this Society, and founder of "Gurney House." Of the Aborigines' Protection Society he was President for more than twenty years. He joined the Society for the Suppression of the Opium Trade at its commencement, and was a highly esteemed member of its Executive Committee. He was also a warm and early supporter of the work of the Young Men's Christian Association, which is a means of blessing to so many young men, both socially and religiously. His father and he founded the Hospital for Cutaneous Diseases; and he was Treasurer for twenty-two years of the Royal Society for the Prevention of Cruelty to Animals.

He was the founder and chairman of the Metropolitan Drinking Fountain Association, and laboured in this good work for twenty-two years. He held, also, the office of High Sheriff for the county of Surrey from 1857 to 1868. He visited Spain in the interests of religious freedom, and at Madrid was one of those who pleaded with the Spanish Government for the release of Matamoros

and other persecuted Protestants. He took an active part in the distribution of the War Victims' Fund at Metz, after the siege of Paris, and also in the Mission of the Society of Friends to the north of France, to supply seed and other assistance to farmers, where the land had been devastated during the Franco-German war. In 1878 he was one of a deputation of Friends to the Congress in Berlin, to plead for religious liberty, and was there accompanied by James Clarke, Edmund Sturge, and Joseph G. Alexander.

Thus was he, for a long course of years, actively engaged in Christian and benevolent labours, living not to himself, but spending and being spent in the service of his Redeemer and in efforts to maintain in various ways that blessed Gospel which breathes "Glory to God in the highest, on earth peace, good will to men." But perhaps one of the most beautiful lessons of his life was in the cheerful submission with which he bowed under the chastening hand of his Heavenly Father, when the wealth which he had so bountifully used in efforts to benefit others was taken away, and he was no longer a rich man. When he possessed wealth he felt his responsibility, and used his house at Princes Gate under this feeling. The record of the meetings

held there for religious and philanthropic objects would form an interesting volume. The influence for good resulting from them is world-wide. On one occasion when a friend expressed sympathy with him in the change in his circumstances, he meekly answered, "God has more than made up the loss ; I am much happier now than when I was very rich." By these words of testimony to the goodness and all-sufficiency of our God for *all* our heart's wants, "he being dead yet speaketh !" It is not given to all to have either the responsibility of the wealth which he at one time possessed, or the trial of a great reverse of circumstances. But all need to seek for grace to learn the great lesson, "in whatsoever state we are to be therewith content."

One who had loved him from youthful days remembers how much he accomplished without particularly great natural powers, and how truly he never was shut up in self ; always on the look out for opportunities to do good, he often found them. When he travelled, his observation and thoughts were directed towards people and things in the hope of promoting some good cause, or doing good to others, especially to those who were of "the household of faith." Once, in passing through Paris, he wrote to a Christian friend to

say how glad he should be to see him, and any others engaged in good works in that city. In the evening thirty Christians came to visit him, and a most interesting time they had together, which proved very helpful to some of those who were present who had never met before. Surprise was once expressed to him by a fellow-traveller at the way in which he seemed always to find out the Bible Depôts and the Christian people wherever he went. "Oh !" he said, "I always look out, and look about, and somehow or other I find some clue, or the place itself."

Thus did he endeavour faithfully, simply, and gladly to use the talents and opportunities committed to his trust, attracting many to his Saviour by the example of his quiet, steady, and Christian life. And yet none more truly felt himself to be an unprofitable servant, having done only what was his duty to do. He relied not on works of righteousness which he had done, but on the mercy of God in Christ Jesus our Lord, and His blessed atonement and mediation, as the ground of his hope of acceptance with his Heavenly Father.

Whilst it was a marked characteristic of Samuel Gurney's Christian course that he had wide and large-hearted sympathy with all the

true disciples of Christ, of every name, yet was he very decidedly a *Friend* in principle, as the following extracts from his journal plainly declare. May they be as a word in season at the present time, to encourage and strengthen those who are concerned to maintain the essential and distinguishing testimonies and principles of the Society of Friends. In the Fifth month, 1862, he thus writes :—" I have attended Monthly Meeting more frequently lately ; I feel satisfied in doing so. If any sacrifice is made it is but a small one. It is perhaps only giving up a morning at home to do so ; and though I highly enjoy that, I cannot doubt it is right to take a part, though a humble one, in the proceedings of the religious community to which I belong."

In the Fifth month of the same year he writes :—" At four o'clock, I took my seat in the Yearly Meeting as representative from the London Quarterly Meeting. I feel the importance of such a position. It seems as if I was to take a stand as a Quaker, and I believe I shall have great satisfaction in it, as I am one in heart."

Like all other true Christians he valued the rest and privileges of the First-day of the week. Twelfth month 5th, 1852, he writes :—" A peaceful Sabbath ! What a precious day it is ! How

scandalous to abuse so glorious an institution ! How careful we should be not to make it a day of slothfulness, but endeavour to keep our minds employed and our spirits exercised in the right direction."

The following extract shows how truly he cherished a grateful spirit for the mercies granted to him :—

"*December 31st, 1852.*—What can I render unto the Lord for all His benefits towards me and mine during the year which will so soon close ? The blessings we have partaken of are beyond measure, and more than the hairs of the head. Thanks be unto God for all His unspeakable gifts—of earthly good, more than I can desire ; and of spiritual blessings a full measure. I feel the responsibility of my stewardship. Oh, that we may not retrograde in our spiritual progress ! But may the love of God increase within us ; and may we become more devoted servants to Him !"

Samuel Gurney spent some weeks at Brighton in the beginning of 1882, enjoying Christian society, and working diligently in his Redeemer's cause. The state of his health, however, led him to visit Tunbridge Wells, in the hope of being refreshed and invigorated. But the time was

come for him to leave this scene of service and discipline, and to enter on a higher sphere. He had the tender ministrations of his beloved wife, and eldest sister, and niece, in his last illness. Those who witnessed his deep and abiding thankfulness, his placid behaviour, and firm faith and holy confidence, in his dying hours, will never forget the example thus set before them; and will ever remember the holy expression that passed over his countenance when he clasped his hands and said, with great reverence, "*All sin forgiven!*" Only these three words were distinctly heard, but it is believed other words were also uttered by him expressing thankfulness and true joy. And in response to the words, slowly repeated to him, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ;" with solemn emphasis he said, "*Peace! Peace!*"

Thus did his life close, and his sun set, in the brightness of Christian faith and love, and with a hope full of immortality; for "the path of the just is as the shining light that shineth more and more unto the perfect day." And, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

His *life* was like a gentle stream,
 Whose fertilising flow,
 Watered the vale thro' which it pass'd
 Reflecting Heaven's bright glow.

His *death* was peaceful, calm, and bright,
 Like summer's setting sun,
 When roseate tints illumine the scene :
 'Twas thus his race was run.

ANNIE M. HALL, 16 mos. 20 3 mo. 1882
Cork. Daughter of Robert and Sarah Mary
 Hall.

RICHARD HALL, 66 17 10 mo. 1881
Wigton, Cumberland. An Elder.

The loss of Richard Hall is felt by many of his friends to be a personal one ; and though he was best known within the limits of his own Quarterly Meeting, his faithful consistent walk, and his humble unselfish devotion to the cause of truth, seem to call for more than a passing notice.

He was born at Alston, on the 3rd of Fifth month, 1815, and was the son of Joseph and Jane Hall. Of the former, Richard Hall writes :—" I do believe it was the great desire of his heart, and what he most craved these many years, to be found faithful in his duty to God in his daily walk in life, and in his every-day transactions to walk as became a disciple of Christ." Of his mother

he says:—"Her temper was remarkably even and gentle, subjected, I reverently believe, by the operation of divine grace on her heart. We have thus been favoured with a rare example before us, of an upright and Christian pattern, which I earnestly desire we may be concerned to follow in duty and gratitude.

At about the age of nine years he was sent to Wigton School, to which institution his father and mother shortly followed, and held the offices of superintendent and housekeeper from 1826 to 1829. Many have been the testimonies to their great kindness to those under their care, and to the deep concern for their welfare which they manifested. On leaving the institution they settled at Waverton, about a mile from the school, in which they retained a lively interest. From this time till a few months before his decease, Richard Hall resided at Waverton, and kept up not only the same interest in the school, but also a most active service in various ways for the benefit of the institution, of which he was Treasurer for many years, his Christian counsel and help being much valued by those connected with it.

Our dear friend was one of those who could bear a living testimony to the realities of true

religion. The following extracts from his journal show how early he was visited and awakened to an earnest concern for the salvation of his immortal soul.

In his nineteenth year, he records (First month 1st, 1834), "This day ushers in another year. I heartily wish every day of it may be well spent, better than those have been in the year just expired, and an advance daily experienced in the true and heavenly wisdom, so essential to our well-being here and our eternal happiness hereafter."

Under date Fifth Month 3rd, 1835:—"I am twenty years of age to-day. . . . I may very aptly say, 'few and evil have been the days of the years of my life.' For though I have been preserved in great measure, especially for the last six or seven years, from many of the evils so extensively prevailing among men in our days, and have endeavoured to keep my conscience clear of offence in the sight of God and man, walking before God in sincerity and uprightness, yet I find abundant cause for sorrow and deep contrition for a frequent neglect of a close and diligent watch being kept, thereby, perhaps, losing some portion of divine enjoyment which otherwise I might have been made partaker of.

But if it be the will of God that I should live another year, I humbly desire that I may be kept more watchful, and dependent on His divine leadings and instructions, whether it may be through a state of deep probation and chastisement, or the more encouraging dispensation of His light and love.

In 1838 Richard Hall was married to Mary Williamson, of Allonby. In reference to this, he says, "The earnest prayer of my heart is that we may be preserved to walk in His fear all the days of our lives."

In reference to the opening year, he writes (First month 4th, 1843): "Though I may safely say it is the chief concern of my mind, and my desires are fervent at times to be preserved from things offensive in the Divine sight, yet the weakness and frailty of human nature is so great that it requires a constant and earnest watch, as becomes the humble follower of a meek and crucified Redeemer."

He was a diligent attender of all our meetings, and reverent in waiting on the Lord therein; and humble as were his views of himself, he became qualified for service in the Church in no common degree. He often represented his Quarterly Meeting at the Yearly Meeting, and in the

various conferences held in London, giving up his time freely to the service of truth.

In 1856 he was appointed an Elder as well as Overseer, in reference to which he writes: "Oh, how I desire and crave that I may be helped to discharge my various duties in the wisdom which is of God, and be enabled to dwell in His fear."

In reference to the visit of a ministering Friend, he writes (Eleventh month 18th, 1857): "He appears well gifted for the work, though his ministry it not much in the refinement or eloquence of the present day, yet of an arousing, soul-stirring character, as though the Master of assemblies favoured him with a correct impression of the states to be ministered to. I esteem this a satisfactory evidence of the great mercy of our Divine Head, thus to hand forth a word of encouragement to such as travail for the good of our Zion, and are often in bitterness and deep dejection for her low estate.

First month 4th, 1858.—In reference to the Quarterly Meeting, he writes:—"It was an interesting meeting, though there is at present much to discourage. Our friend —— was largely drawn out in the language of earnest exhortation to individual faithfulness. He seemed animated with

a hopeful feeling that if faithfulness was abode in, a revival would yet take place amongst us, and a bright day succeed. How ardently I desire this. May I be found faithful on my part to what may be called for at my hands, although I often feel so utterly weak as if nothing could be expected from me : yet there is no lack of strength with Him who ought to rule and reign in our hearts. May I wait reverently for His help, and be willing to be anything, or nothing, as He may think meet."

It is believed that the desire above recorded was answered. He was often introduced into lively exercise on behalf of his friends and the Society of which he was a member, and when utterance was given, his communications in the line of ministry, though brief, were accompanied with much solemnity ; their heart-tendering effect on the hearers evincing the source from whence they were derived.

Fourth month 22nd, 1865.—R. H. records the decease of his eldest daughter, a young woman of great promise, who died in her 24th year. "It is with deeply sorrowful feelings I now record the departure of our dearly loved daughter Ann, after a tedious and at times very painful illness, during the changes of which the tendency was

greatly towards increased weakness and prostration. . . . The dear creature was, on Fourth-day evening last, about eight o'clock, gently liberated from further trial and suffering, and fell asleep in Christ her gracious Saviour. She bore her sufferings with great meekness and patient resignation which was very teaching to us all. A sweet feeling always surrounded her as a heavenly atmosphere. Her desires were evidently fixed on celestial things, faithfully obeying and yielding her heart to the moulding, transforming operation of Divine grace, so that a comfortable assurance is vouchsafed us, in great mercy, that an entrance is granted her into the realms of eternal bliss, evermore to be with her Lord and Saviour, and in the company of purified spirits, blessing and praising His ever excellent name. She has been an excellent example in our family, and her memory will be long cherished with loving interest by us all. The powers of articulation failed her for the last twelve hours, except to express a few words of comfort to me, and her feeling of resignation to the Divine will."

R. and M. Hall were soon called upon to resign another of their family, their youngest son dying the following month. In reference to this he writes (Fifth month 20th) :—

“It is a very great trial to us thus to part with our dear children, but it is our earnest desire to submit with quiet resignation to the will of our Heavenly Father, who, we know, does all things well. We cannot doubt but it is in His great mercy that He is gathering home these dear lambs, secure from all future trials and temptations. And in depriving us of those whom we so tenderly love, I reverently trust it is the Lord’s gracious design that we, their parents and near connections, should henceforth place our thoughts and affections on heavenly treasure, and submit to this as a refining discipline; believing that it is not in anger that He thus deals with us.”

That a deep, earnest wrestling after heavenly good for his children and others was often the covering of his mind is evinced by the following entry :—

“*Tenth month 16th, 1871.*—Our dear son thus leaving the parental roof to mingle with the world, and be perhaps even more than formerly exposed to its many temptations and snares, has been cause of no small anxiety to us, his parents. We feel our inability to control the fallen nature in our children, or others over whom we wish to exert an influence, unless the All-powerful One is pleased to work on their hearts by His con-

vincing and converting power, giving them to feel their obligations to Him as well as to their earthly parents, and enduing them with ability to serve Him faithfully. May this be the case with our dear ——, he being preserved from evil on the right hand and on the left, and being willing to own Christ before men.”

“*Twelfth month 21st, 1871.*—The attendance at our Quarterly Meeting was larger than sometimes (for mid-winter), and towards the conclusion I thought we were favoured with the solemnising influence of Divine Power. Oh, how precious is this tendering, solemnising influence ; and how thankful we ought to be when favoured therewith ; and how careful to walk consistently with its guidance.”

In the Twelfth month, 1879, having for more than twelve months been afflicted with shortness of breath, he was advised to try a short residence at a locality at a high elevation above the sea. With this view, Richard and Mary Hall spent some weeks at Alston. This visit to the home of his childhood was very interesting and pleasant to him, though not productive of permanent improvement in his health.

In the Third month, 1880, he was ap-

pointed a member of a Committee of Holm Monthly Meeting, to visit its members and attenders. After entering on the service, he says :—

“The duty imposed upon us by the meeting feels exceedingly weighty to myself, and, I think, to some others. May we be preserved in faithfulness to what we may be entrusted with as the Divine requiring, and be rightly restrained from offering anything in our own will and strength. Above all, may we each be concerned honestly to examine ourselves, and see whether in all things we walk consistently with our high profession.”

The Temperance movement had his ready and constant practical support, and he was much interested in disseminating its principles amongst his neighbours. The cause and principles of peace were also dear to him. In upholding his testimony against all war, he felt it right to refuse payment of the addition to the income-tax, made to defray the expenses of the Abyssinian war.

Though thus faithful in practice, no one could be more deeply sensible of his own unworthiness. He felt that he had been forgiven much, and therefore he loved much. A minute

of his Monthly Meeting testifies of him that, "With simplicity and deep humility he strove to serve and honour the Lord, both in the exercise of his office as an Elder, and in the discharge of the daily duties of life. He was through Divine grace an example to the flock of watchfulness in conduct and conversation, and of firm allegiance to the cause of Truth."

The close of his life came on gradually, though his strength failed rapidly towards the last. Feeling his end approaching, he gave a message of "love to all Friends far and near." He frequently advised his children to live in "the fear of the Lord, which is as a fountain of life, preserving from the snares of death." On being asked if he felt that he was accepted, he said, "Yes ; unworthy as I am, by the mercy of God through Christ Jesus." He also said, "I have endeavoured to love the Lord with all my heart, with all my soul, with all my mind, and with all my strength." His voice gradually failed, and after bidding his wife and children, separately, "Farewell !" he passed most peacefully away.

WILLIAM HALL, <i>Leeds.</i>	86	31	1 mo.	1882
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THOMAS HALLAM,	75	19	11 mo.	1881
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Middlesborough.

REBECCA HALLETT,	74	14	10 mo.	1881
<i>Penzance.</i> Widow of Joseph Hallett.				
DANIEL BELL HANBURY,	88	12	2 mo.	1882
<i>Clapham Common.</i>				
JOSEPH HARRIS,	69	29	4 mo.	1882
<i>Cockermouth.</i>				
LETITIA HARRISON,	47	27	3 mo.	1882
<i>Hagley.</i> Wife of George King Harrison.				
SARAH MEADE HARVEY,	78	29	1 mo.	1882
<i>Waterford.</i>				
MARY HAYDOCK,	10	8	2 mo.	1882
<i>Cabra, Grange.</i> Daughter of William and Mary Jane Haydock.				
SARAH HAYDOCK,	83	27	12 mo.	1881
<i>Richhill.</i> Widow of Isaac Haydock.				
EDWARD DYKES HAYWARD,				
<i>Peckham.</i>	83	19	5 mo.	1882
GRAY HESTER, <i>Holloway.</i>	82	26	9 mo.	1882
An Elder.				
SARAH HESTER, <i>Holloway.</i>	76	16	4 mo.	1882
An Elder. Wife of Gray Hester.				
LOUISA HILL,	54	10	4 mo.	1882
<i>West Ham, Essex.</i>				
LUISE HILTON, <i>Brighton.</i>	3	8	8 mo.	1882
Daughter of Frederick and Emily Hilton.				
JANE HOBSON, <i>Lurgan.</i>	64	20	7 mo.	1882
Widow of John Hobson.				

MARY HOPKINS, *Malton*. 78 14 3 mo. 1882

Wife of John Hopkins.

SARAH ELLEN HORNER, 38 28 9 mo. 1882

Bolton. Wife of Leonard Horner.

HENRY HORSNAILL, 53 2 12 mo. 1881

Braintree. An Elder.

Henry Horsnail was the son of the late Henry and Maria Horsnail of Strood, Kent. He married Eliza Catchpool, daughter of James and Mary Catchpool, of Bullford Mill, near Braintree, Essex, and resided at Bullford Mill from his marriage to within about six months of his decease.

Through life he was of an earnest practical turn of mind, and always willing and anxious to be of use to those around him. In the cause of temperance, peace, and kindred objects, he took a deep interest, frequently presiding at meetings held for their advancement. For several years he occupied the position of Chairman of the Braintree School Board. He was much attached to the views of the Society of Friends, and maintained his convictions with firmness, although careful not to give offence to those who differed from him. He was ever earnest to be found walking in the fear of God, his daily life testifying to all around him that he was a true disciple

of our Lord Jesus Christ. Yet it cannot be said of him that he experienced the joy of believing so vividly as many do. His expressions generally conveyed more of self-condemnation than of triumph, although he was favoured at times with a deep sense of forgiveness and peace. He seldom entered on his daily business without a time of retirement and prayer, and not unfrequently knelt in prayer at the morning and evening family readings, as well as in the very small meeting to which he belonged.

In his last illness he suffered very severely. On one of the family saying to him, "This has been a baptism of fire," he replied, "It has indeed, but I did not think it was to have this end (alluding to all hope of recovery having been given up), but that it was for my purification." He expressed on one occasion that he would have liked to live for the sake of those nearest and dearest to him, but many times spoke of his entire resignation to the Divine will, and of the great support that had been and still was accorded to him. This was especially noticeable on the occasion of his taking leave of several of his children, which he did with beautiful calmness, giving to all who were necessarily leaving him before the final severing of all earthly

ties, a word of affectionate counsel. He often spoke of the peaceful trust so mercifully accorded to him, but said, if in accordance with the will of God, he would have liked to have known something of the abounding joy which some Christians experience in the immediate prospect of death. On one of those occasions not unfrequent during the last three weeks of his life, when it seemed as if each breath must be the last, the text was repeated, "When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee." The spasm ceased, and he replied, "Yes, and many other precious promises."

He died at Matlock, to which place he had been taken at his own wish, in the hope of obtaining relief from his maladies.

A Minute of Coggeshall Monthly Meeting, of which he was a member, contains the following respecting him :—

"The reading of the official record of the decease of our late friend Henry Horsnail, has introduced this meeting into a deeply solemn feeling of the loss we have sustained in his removal from amongst us in the strength and vigour of his days, and when apparently he was opening to a life of greater usefulness.

“ In thus making a simple record of the life and service of our late friend, we feel how much he would have shrunk from anything like praise ; but vividly remembering the bright example he was of an earnest Christian and faithful office bearer in the Church, and yet so successful as a man of business, we earnestly desire our so doing may stimulate those who are left to strive to follow him as he followed Christ.

“ In our meetings for discipline he will be greatly missed, having filled among others the offices of Elder, Overseer, and Clerk of both Monthly and Quarterly Meetings ; and in many other ways he served our little Church faithfully, willingly, and well. He not unfrequently offered a few words of exhortation on the need of individual faithfulness, as members of a Christian Church, believing in the immediate guidance of the Holy Spirit ; and we feel that the language very forcibly applies to him, ‘ He being dead, yet speaketh.’ ‘ Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.’ ”

MILLICENT HORSNAILL, 21 16 5 mo. 1882

Canterbury. Wife of Alfred E. Horsnail.

Although very unexpectedly called away from a life full of the promise of much useful-

ness and happiness, we have every reason to believe that this dear young Friend has but exchanged the imperfect service of earth for the higher and holier service of heaven.

Millicent Horsnaill was the daughter of Henry and Maria Headley, and was born in 1861, at Ashford, in Kent, where they then resided. From a child she manifested great thoughtfulness and decision of character, and as she grew towards riper years was known and loved for the steadiness of her deportment and the consistent upholding of principles which she believed to be right. Those who were best acquainted with her knew that whilst she made no special profession of it, yet her earnest desire was to follow the Saviour, whose disciple she wished to be.

She spent some years at the Mount School at York, much enjoying and valuing the instruction and training she received there. One of her schoolfellows writes :—" I have very happy recollections of Millicent at school, and though I cannot say that I always thought as she did, yet I can say that I should think the Mount School was very much helped by her good influence, for you very rarely meet a girl who tried to do right and help others to do so too, like Millicent. I

know I used sometimes to wish she was not so good ; but it is well for the school when there are such girls in it, and I am sure our room benefited by her presence and influence." Another also testifies to her influence during that time, and says, though making no profession, her consistent life was an example for good to her schoolfellows.

It may not be out of place to mention here that Millicent Horsnail belonged for some years to a corresponding Bible-class. Her last essay, written the month before she died, contains the following passages. Speaking of faith in prayer she says:—" 'For your Father knoweth what things ye have need of before ye ask Him.' From this we might infer that prayer is not a necessary part of the Christian's life ; but I think we may put a different construction upon it—viz., that we are to feel and acknowledge our need and want, and that we are to ask for what we require in a straightforward manner, believing that we shall receive. I think if we yielded more entirely to this feeling we should not have to complain of our prayers being cold." And again, "It is not just morning and evening prayer alone that is acceptable to God, but what is required of us is incessant prayer ; a constant feeling of our

own nothingness, and an hourly looking up to Him for help. . . . There is another great power in prayer, namely, that of uniting or bringing souls far parted into close communion with one another. Even though friends may be parted by long distances, yet there is one common meeting-place at the Throne of God." In concluding, she says, "Oh, what a blessing it is to think that we have this power of always casting all our troubles and difficulties on One that is mighty and powerful, and willing to help us. He is only waiting to be asked. Yes ; and so willing is He to hear the voice of our supplications that He says, 'And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.'"

In the summer of 1881 she was married to Alfred Edmund Horsnail, and settled in Canterbury. One of her sisters, to whom she was closely united, was married on the same day, and they left their home amidst the best wishes of a large circle of friends. The youthfulness of the brides, and the large family gathering, made this a most bright and interesting occasion. Little could Millicent's friends anticipate that before the anniversary of this happy day the large family would again assemble, to follow her, the younger bride,

to her quiet resting place amidst the flowers and foliage of the opening spring.

Her infant son was born on the 16th of Fifth month, and in the evening of that day her spirit returned to God who gave it. Most unexpectedly to her friends came the summons to part with one so beloved, and who filled so important a place in the family circle. There were no parting words or dying assurances, but at midnight the cry came "Behold, the Bridegroom cometh!" and we believe this young disciple was found ready, with her lamp trimmed, and her light burning, to go out and meet Him. And that Bridegroom's words seem still to be coming to us from her quiet resting place, "Be ye therefore ready also, for in such an hour as ye think not, the Son of Man cometh."

RACHEL HORSNAILL, 78 27 6 mo. 1882

Dover.

TANTUM HOWITT, 72 25 2 mo. 1882

Heanor, Derby.

ELIZABETH HUDSON, 85 3 3 mo. 1882

Middlesborough. Widow of Richard Hudson.

JANE HULL, *Hastings.* 73 2 9 mo. 1882

Widow of Henry Hull, of Uxbridge.

THOMAS JACKSON, 81 10 2 mo. 1882

Penrith.

THOMAS WHITE JACOB,	80	6	3 mo.	1882
<i>Tramore, Waterford.</i>				
ANNIE SABINA IANSON,	29	16	3 mo.	1882
<i>Darlington.</i> Daughter of the late James Ianson.				
FARLEY IANSON,	19	7	5 mo.	1882
<i>Darlington.</i> Son of the late James Ianson.				
WILLIAM JAMES, <i>Shildon.</i>	53	30	9 mo.	1881
MARY JELLICO, <i>Cork.</i>	66	31	12 mo.	1881
Daughter of John and Eliza Jellico.				
SUSANNA KEMP,	89	27	3 mo.	1882
<i>Brighton.</i> An Elder. Widow of Grover Kemp.				
HENRY KENWAY,	82	1	7 mo.	1882
<i>Birmingham.</i>				
MARY KING,	62	18	12 mo.	1881
<i>Fulsham, near Wilmslow.</i> Widow of Henry King, of Rochdale.				
SARAH KING, <i>Tottenham.</i>	67	19	1 mo.	1882
Widow of Thomas King.				
ALFRED KITCHING,	73	13	2 mo.	1882
<i>Darlington.</i>				
ALLAN F. KITCHING,	20	14	2 mo.	1882
<i>Hull.</i> Son of Samuel and Hannah Kitching.				
HELEN KITCHING,	28	14	3 mo.	1882
<i>Heworth, York.</i> Daughter of the late John Kitching, M.D., and Elizabeth Kitching.				
HERBERT LESLIE KNIGHT,	2	1	7 mo.	1882
<i>Belfast.</i> Son of Henry C. and Sarah E. Knight.				

THOMAS KNOWLES,	70	6	1 mo.	1882
<i>Scarborough.</i>				
MARIE KÖHN, <i>Colchester.</i>	56	5	8 mo.	1882
Wife of Henry Köhn.				
EMMA ANN LATCHMORE,	45	17	7 mo.	1882
<i>Luton.</i> Wife of George Latchmore.				
THOMAS LEEMING,	65	8	1 mo.	1882
<i>Oldham.</i>				
MARY LE TALL,	56	22	10 mo.	1881
<i>Handsworth Woodhouse, near Sheffield.</i> Wife of Benjamin Le Tall.				
MARY E. LIDBETTER,	52	25	9 mo.	1882
<i>Dewsbury.</i> Wife of Joseph Lidbetter.				
HANNAH LISTER,	70	8	1 mo.	1882
<i>Barnsley.</i> Wife of Thomas Lister.				
MATILDA LLOYD,	74	9	7 mo.	1882
<i>Manchester.</i>				
SIMEON LOWTON,	54	10	5 mo.	1881
<i>Liverpool.</i>				
THOMAS WOOLSTON LUCAS,				
<i>Brighton.</i>	74	30	11 mo.	1881
JANE LUMB, <i>Horsforth.</i>	56	10	8 mo.	1882
Widow of John Lumb.				
ELIZA LURY,	77	15	11 mo.	1881
<i>Bristol.</i>				
REBECCA MACQUILLAN,	59	22	1 mo.	1882
<i>Great Clonard, Wexford.</i>				

WILLIAM HENRY MAGINNIS,				
<i>New York.</i>	27	7	3 mo.	1881
Son of William Maginnis.				
ELIZA MARSHALL,	75	24	7 mo.	1882
<i>Clonskeagh, Dublin.</i>				
MARY ANN MATTHEWS,	61	4	12 mo.	1881
<i>Earls Colne.</i> Wife of John Matthews.				
JANE McDONNELL,	73	24	2 mo.	1882
<i>Grange, Tyrone.</i>				
HELEN MCPHERSON,	66	9	7 mo.	1882
<i>Edinburgh.</i>				
ROBERT MEATYARD,	84	15	10 mo.	1882
<i>Stoke Newington.</i>				
ELIZA MERRICK,	81	25	4 mo.	1882
<i>Manchester.</i> Wife of Josiah Merrick.				
WILLIAM MILLER,	85	20	1 mo.	1882
<i>Edinburgh.</i> A Minister.				

William Miller's life was so very unobtrusive, though most full of kindly thought and work for others, that materials for any lengthened biography are but scanty.

He was the youngest son of George and Ann Miller, of Edinburgh, well known Friends in their generation, and was born there on the 28th of Fifth month, 1796.

His parents were tenderly concerned to bring up their children in the nurture and admonition

of the Lord, and from his very early years he was one who sought after the Lord and had a sense of His love and protecting care, which never left him through all the difficulties and trials of his long life.

He early entered upon the experience of a boarding-school, being sent, when only about nine years old, to Joseph Tatham's school at Leeds. At that time the late James Backhouse, of York, was one of the elder scholars, and with him especially William Miller formed a lifelong friendship, which ripened in after years into close religious fellowship, and they travelled together in Gospel service in Scotland and elsewhere.

When quite a child he had shown a great love for drawing, but his parents felt considerable doubt as to the lawfulness of the "fine arts," and endeavoured to divert his attention from them, and to arouse an interest in business; and with this view, after leaving school, he was placed in his father's warehouse. The position was, however, most uncongenial to him, and after some months' trial he was allowed to follow the natural bent of his genius, and soon attained considerable proficiency as a line engraver. Principally with a view to perfect himself in this profession, in which he afterwards became so eminent, he

resided in London in early manhood for nearly two years, and to this period he always referred as a time of great enjoyment, and of spiritual growth through his association with congenial friends.

After his return from London he settled down in his father's house at Edinburgh, where he was soon called upon to act as the head and support of the family during several years of much domestic trial.

In 1833 he married, but after a happy union of eight years his beloved wife died. It was whilst weighed down with this great sorrow that he first spoke as a minister, much to the satisfaction of his friends, though some years elapsed before he was recorded as such. Being naturally of a shy retiring disposition, he felt much diffidence in speaking in public ; and it was only a strong sense of duty which drew him out of the family circle to appear prominently either before his fellow-members in religious profession, or more publicly before his fellow-citizens. He seldom spoke in meetings at much length, but his addresses were weighty, and given forth in much love, and were full of the spirit as well as of the words of Scripture. He was often led earnestly to exhort his hearers not to put off seeking the Lord to

“a more convenient season,” but to come to Him “while it is called to-day.” His last address, delivered in the meeting-house at Sheffield, will be long remembered by those who heard it, as, with beaming countenance, he spoke of the happiness which awaits those who have taken the Lord for their portion ; concluding with the words, “In Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore.”

In the business meetings of Friends in Scotland, of which he was a most diligent attender, his sound judgment, as well as his long experience as Clerk and on other appointments, were greatly valued.

In 1844 William Miller married again, and the union proved a great blessing to himself and to his children. Of his genial hospitality much might be said. The injunction, “Be not forgetful to entertain strangers,” had been handed down to him by his father from still earlier generations, and was very heartily carried out in his household.

Works of benevolence and charity, carried on outside the Society of Friends, met with his ready and cordial support, wherever he felt he could unite in them without compromising his religious

principles. The Anti-Slavery Society, the Peace Society, the Temperance cause, the collection for the French war victims, and many other works for the welfare of mankind, received from him valuable assistance in time and unstinted labour, at a period when he was very closely engaged in the necessary duties of his profession. Several years before his death, however, he was able to lay business cares aside, and, whilst still devoting as much strength as his advancing years permitted to works of benevolence, he enjoyed to the full the quiet pleasures of his garden and the beauties of nature, of which he was an enthusiastic and most appreciative admirer. In the words of one of his favourite poets—

“His were the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to Heaven an unpresumptuous eye,
And smiling say—“My Father made them all.”

Much of his time was spent in the quiet enjoyment of his favourite occupation of water-colour painting. His last picture, on which he was working the evening before he was taken ill, shows that “his eye was not dim,” nor was there any failing of his wonted skill.

He had been so long walking in the "Land of Beulah" that it seemed only an easy step over the river. During the last few days of a month rich in happy memories, spent at the house of his children at Sheffield, he took a slight cold, which seemed, however, speedily to yield to remedies, and until Fifth-day morning, the 19th of First month, no special danger was apprehended. On Fourth-day morning, however, the consciousness that he was not likely to recover seemed to come over him, and it was then that his mind appeared filled with the thought of the great change "from death unto life" which awaited him. On Fifth-day he seemed very ill, and, though the doctor still considered that he might rally, it was evident all through the night that he was sinking fast. His mind, however, continued very bright; there was no suffering, and he was conscious to the last. After taking leave of each member of the family separately, and sending a message of love to his friends, he said, "I hope you will all be as happy as I am when you come to this." Looking an expressive and loving farewell on all around him, he closed his eyes, into which the light of Heaven was plainly shining, and literally "fell on sleep," to awake in the presence of the Lord, whom he loved and served.

“ For ever with the Lord !
 Amen ! so let it be.
 Life from the dead is in that word ;
 ’Tis immortality.
 So when the last faint breath
 Shall rend the veil in twain,
 By death I shall escape from death,
 And life eternal gain.”

The remains were taken to Edinburgh, and interred in the Friends’ burial-ground, The Pleasance, on the 23rd of First month, a large number of his fellow-citizens, including many members of the Royal Scottish Academy, attending the funeral.

MARY MILLS, <i>Lancaster.</i>	51	9	8 mo.	1882
THOMAS MULLETT, <i>Shaftesbury.</i>	80	21	3 mo.	1882
REBECCA NAISH, <i>Bristol.</i>	68	14	12 mo.	1881
Widow of Edmund Hort Naish.				
EDWARD NASH, Jun., <i>Rettendon, near Chelmsford.</i>	17	4	4 mo.	1882
Son of Edward and Elizabeth Nash.				
ELIZA NEALE, <i>Monkstown, Dublin.</i>	69	14	4 mo.	1882
SHIPLEY NEAVE, <i>Manchester.</i>	83	15	10 mo.	1881
An Elder.				
JAMES NEWBY, <i>York.</i>	72	27	7 mo.	1882

MARY ELIZABETH NEWLOVE,				
<i>York.</i>	16	2	9 mo.	1882
Daughter of William and Mary Newlove.				
ANN NICHOLSON,	80	8	6 mo.	1882
<i>Chelmsford.</i>	Widow of Henry Nicholson.			
GEORGE THOMAS NOBLE,	44	15	3 mo.	1882
<i>Stanwix, Carlisle.</i>				
JAMES ORTON, <i>Darlington.</i>	79	9	10 mo.	1881
LYDIA PAULL,	76	3	8 mo.	1882
<i>Birkenhead.</i>	Widow of George Paull.			
SARAH FRANCES PAYNE,	21	25	2 mo.	1882
<i>Newhill, Barnsley.</i>	Daughter of Henry and Sarah Payne.			
THOMAS BEVILL PEACOCK, M.D.,				
	69	30	5 mo.	1882
<i>Finsbury Circus, London.</i>				
REBECCA PEARSON,	74	15	3 mo.	1882
<i>Ryde, Isle of Wight.</i>				
RUTH PEARSON,	89	19	1 mo.	1882
<i>Burgh-on-Sands.</i>				
WILLIAM PEARSON,	79	26	2 mo.	1882
<i>Haughton-le-Skerne, Darlington.</i>				
HENRIETTA PECKOVER,	70	2	3 mo.	1882
<i>Croydon.</i>	Widow of Charles Peckover.			
JONATHAN PECKOVER,	46	8	2 mo.	1882
<i>Wisbech.</i>	Son of Algernon and Priscilla Peckover.			

Jonathan Peckover was the younger son of Algernon and Priscilla Peckover, of Wisbech. Possessed naturally of a somewhat warm temperament and strong will, he was an instance of how such may be modified by the earnestly sought for grace of God, so that he early became remarkable for the gentleness of his disposition ; while his perseverance in the course he believed to be right was indomitable.

He was educated at Grove House School, where his firm and conscientious conduct gained the respect of his companions, so that his influence for good was felt and acknowledged, lasting even to the present day.

On leaving school he entered the bank at Wisbech, in which he continued till his decease, taking an active part in the management. But although he never neglected secular duties, his aim was elsewhere, and while taking a deep interest in the affairs of the Society of Friends, to the principles of which he was throughout life most firmly attached, he felt the especial need for work in his own neighbourhood. He set himself earnestly to forward every philanthropic object that came in his way ; but during the last twenty years of his life his energies were largely devoted to two interests,—his First-day

Bible-class, and the Wisbech Working Men's Club and Institute.

In this latter project, which eventually became an extensive concern, he earnestly set himself to assist the working men of the town to provide themselves with suitable accommodation for rational amusements, social meetings, and elevating studies, without being exposed to the baneful temptations of drink.

At first continual difficulties seemed to stand in the way ; those whom he desired to benefit looked suspiciously on him ; the upper classes feared that he was going to lift the working men out of their sphere. Politicians predicted socialism, and religious people rationalism. But his strong, prayerful belief that the object at which he aimed was right and needed, never wavered ; and, as year after year passed on, the working man came to look upon him as his best friend ; the educated joined him in the work ; high dignitaries of the English Church and Nonconformist ministers alike would assist at the meetings, urging the working classes to utilise the opportunities held out to them. Members of Parliament from both sides of the House supported the Institute, and he lived to see it so well established that, deep as was the distress at his loss among those he had

so striven to aid, the work is now steadily and successfully going on, under the guidance of the men he had so carefully trained.

Doubtless, one secret of his success was his extreme modesty and unostentation, mingled with never-failing thoughtfulness for others, and a most happy amount of tact. His desire was ever to keep in the background, preferring that others should fill the post of honour before the public ; so that only those most intimate with him were at all aware how he was the real mover in many successful enterprises.

But his large Bible-class had his closest affection. He was never happier than when instructing the lads in the knowledge and doctrines of the Holy Scriptures ; and after his decease many testimonies were borne to the effects of his faithful teaching. For more than twenty years did he mainly conduct this class, only once, when at home, surrendering it, through indisposition ; and on the First-day before his death he was there as usual. That evening he complained of a sore throat, and the next morning, feeling unwell, sent for the doctor. On Third-day he seemed rather better, and was no worse on Fourth-day morning. Late in the day, however, very unfavourable symptoms suddenly set

in, congestion of the lungs supervened, and, notwithstanding all that medical skill could effect, before midnight he quietly sank away.

Seldom was the necessity to "Watch and be ready" more strikingly set forth, and his unlooked-for death taught this solemn lesson in a way that was felt throughout the town and district, where it seemed so heavy a calamity that at first the sad news could scarcely be credited.

Let it be remembered that whatever good this humble-minded servant of God might be helped to effect, it was as he sought to follow the guidance of the Holy Spirit, and as his faith was firmly fixed on the Redemption purchased for all who believe in the saving blood of the Lord Jesus.

The following touches of life and character are interesting and instructive :—

"Our dear brother had delicate health as a child, and his good natural abilities developed slowly. Not being quick at his lessons, or skilful in games, he was liable to be somewhat looked down upon among us ; which made it all the more remarkable when his strong conscientiousness and moral courage led him on various occasions to put a veto upon questionable proceedings in

playtime with a clearly expressed 'I don't believe it is right.' His quiet firmness of will and uprightness of purpose carrying instant conviction to the minds of his playmates, unaccustomed usually to look up to him.

"This endeavour, as a child, to walk by the law and the commandment is strikingly shown in the following incident, which is vividly impressed on my memory. We were sitting together on our high stools at the round school-room table, conning our lessons, when some disagreement arose between us, and I gave vent to my annoyance by a slap on the cheek. To my intense amazement, instead of returning it, he quietly turned the other to me also. I shall never forget the power accompanying this simple literal obedience to the divine command. I felt utterly abashed and condemned. 'He is right, and thou art wrong,' cried my conscience, calling forth a profound respect for my little brother's faithful obedience."

As a young man he delighted in home life, participating in the family interests, and pursuing various occupations with one and another. Pleasant hours indeed were passed in the social circle, often in the study of languages, especially of the treasures of German literature, for which his

habit of early rising gave excellent opportunity. But as his interests deepened, particularly through the Bible-class and Working Men's Institute, these gave way before the claims of philanthropy.

Ripening years developed his strong taste for the cultivated and refined, with a keen appreciation of beauty both in nature and art, and a special love for whatever threw light on the study of men and manners. The choice manuscripts, early printed books, and other objects of interest which he gradually collected, were largely selected with a view to using them for the culture and elevation of those in whom he was so deeply interested.

The characteristics of his later life are well described in the following lines, written by himself, as the motto of an epic penned in earlier days :—

“ Bold unwavering steps in the difficult pathway of
duty,
Trode by a sentinel mind that is ever prepared for
the struggle :
Glances of faith, that follow the polestar of
heaven's high calling,
Lead on the militant soul to the gates of the temple
of triumph.”

Hence when once convinced that his Divine

Master pointed out any path of usefulness, no discouragements or difficulties could daunt him. He could patiently wait through them, caring nothing for personal considerations, and would go on through evil report and good report, taking prayerfully step by step the appointed way.

“Content to fill a little space
If Thou be glorified.”

His singleness of purpose gained the confidence and love of those amongst whom he laboured, and whom he longed to bring into the service which he himself found so full of blessing, while his strong and tender sympathy won their hearts and affections. Not a few exclaimed in the first pain of his sudden removal, “I have lost my best friend.”

Bearing in mind the uncertainty of life, he was constantly thoughtful not for the present only, but also for the future of the philanthropic works to which he devoted himself, and thus was preparing a way by which, when he was so suddenly called from life to immortality, others were able to step in, and were found ready to bear the burden which had so long rested on him.

Amongst the many lessons which, in the Divine loving-kindness tended as line upon line

to mould his Christian life, the following may be mentioned, being one which he himself referred to in after years :—" A few days previous to the commencement of the Bible-class, but when it was already in contemplation, the late Joseph Thorp paid us a religious visit, and at a family sitting addressed Jonathan forcibly from the words—' Be thou faithful unto death, and I will give thee a crown of Life.' "

The following lines, written by a resident in Wisbech, indicate something of the influence which he exercised and of the prevailing feeling towards him amongst his fellow-townsmen :—

In Memoriam.

JONATHAN PECKOVER,

President of the Wisbech Working Men's Institute,

FELL ASLEEP IN JESUS, FEB. 8TH, 1882.

He talked among us as a law,
A law of Peace, of Heaven-born Peace;
His influence a force, a gentle force,
That made confusion's rancour cease
His words were kind, he did not preach at us;
His sermon was his life, his guide to home;
Unspoken prayers were in his intercourse,
His smile an antidote to idle moan:
We loved him well, how could we help but love.

So long we rested in his pleasant smile,
 We never thought of saying "Fare thee well."
 Tears would not melt our sighs when we were told
 That rumour was reality's dread knell.
 He sent us no last word, he slipped away;
 He never stayed to say "Good-bye:"
 We cannot tell him now how much we cared,
 Until we meet him yonder, bye and bye.
 We might have thanked him for the good he did.
 He turned his face, and then he passed away;
 To-day he was, to-morrow was not, yet he is;
 He is for ever in eternal day.

THEOPHILUS HADDOCK PEGLER,

79 22 9 mo. 1882

Eatington, near Stratford-on-Avon.

GEORGE HENRY PEIRSON, 22 9 4 mo. 1882

Richhill.

MARIA PENNEY, 53 15 3 mo. 1882

Gainford, near Darlington. An Elder. Wife
of Harrison Penney.

SARAH PETLEY, 77 3 1 mo. 1882

Southampton. Daughter of the late Richard
Petley.

EDWARD PICKARD, 65 27 2 mo. 1882

Lancaster.

MARY PICKERING, — 2 2 mo. 1882

Great Ayton.

MARY PIDWELL, <i>Truro.</i>	80	16	6 mo.	1882
Widow of Lambert Pidwell.				
JONATHAN PIKE,	29	13	1 mo.	1882
<i>Derry Vale, Grange, Tyrone.</i>				
GEORGE CLIBBORN PIM,	75	30	1 mo.	1882
<i>Moyallon.</i>				
HANNAH DEAVES PIM,	—	22	4 mo.	1880
<i>Youghal.</i> Wife of Joseph W. Pim.				
HELEN AMY PIM,	8	13	4 mo.	1882
<i>Mountmellick.</i> Daughter of Anthony Pim.				
MARY ANNE PIM,	78	22	2 mo.	1882
<i>Monkstown, Dublin.</i>				
SUSANNA PIM,	73	11	3 mo.	1882
<i>Mountmellick.</i> An Elder. Widow of Samuel Pim.				
JOHN BUNDOCK POWELL,	85	12	5 mo.	1882
<i>Kelvedon.</i>				
JANE PROCTER,	72	5	1 mo.	1882
<i>Darlington.</i>				
ANN PUMPHREY,	70	5	2 mo.	1882
<i>Malvern.</i> An Elder.				

This dear friend was one who sought the Lord in her youth, and it was her aim to live in conformity with His will. In a memorandum found since her decease, written in 1866, she speaks of a covenant made with her God when a child at Ackworth School, which she wished then

to renew, under a sense of her own short-comings, but desiring to commemorate the loving-kindness and watchful care of her Heavenly Father.

Ann Pumphrey remained at Ackworth as a teacher for many years, and afterwards was governess at Croydon School for a short time.

There are those who look back with thankfulness to the influence for good which she exercised over them during their school days, and deep was the interest with which she continued to regard both of these valuable institutions.

On the death of her sister, in 1871, she went to reside with her brother-in-law, William Sparks, at Malvern, where she filled a useful and valued position till the time of her decease.

During the last years of her life she passed through much bodily suffering and infirmity, borne with cheerful acquiescence in the Divine will and thankfulness for all the blessings which she enjoyed. Near the end, however, when in great prostration and weakness, her soul's enemy took advantage and assaulted her "as if (as she expressed it) to try the very foundations of her faith, and as though he would fight every inch of the ground."

Again and again in these seasons of deep conflict, the Captain of her soul's salvation con-

quered for her, and then followed an almost overwhelming sense of "the love of God in Christ Jesus," and the words, "accepted in the Beloved," were at one time impressed on her mind as though they had been audibly spoken.

She earnestly prayed that "the enemy might not delude her," and that "*all* her sins might be washed away in the blood of Jesus Christ her Redeemer; that her heart might be searched and everything laid open; that her sins might go beforehand to judgment;" and many times was the blessed assurance given that this was granted; but still the times of trial recurred, the warfare was renewed, till at length the dear sufferer said, "I think the enemy has ceased to trouble me," adding, "Faultless before the Throne!" She seemed full of thanksgiving and praise for the fresh sense of her Saviour's divine presence and love, saying, "I want my heart to be *filled* with His love!" "He hath not dealt with us after our sins." Once, after an almost sleepless night of distress, she spoke as follows, which was written down directly, as nearly as possible in her own words:—"I often wish that I had been more faithful as a teacher in days that are past, and I should like to say a few words now, not to make amends, *that cannot be*, but if I could induce any

even now to profit by my sense of short-coming, I should be glad. I have been pondering over the subject, and feel earnest about it." (The energy with which she spoke proved this.) "If I had brought the truth more *practically* before the children—experimentally sometimes—it might have impressed them more, telling them how Christ Jesus had taught me, or giving other true cases of His loving teaching—all *His own work*—it might have been helpful to them." 'It is all very good in its place to get them to find texts, and to learn them, &c., but this is cold teaching without the other. If mothers and teachers would impress upon the young mind the *reality* of the presence of Jesus now—always ;—and show them how He twice appeared to His disciples after His resurrection, 'in the midst of them, the doors being shut ;' and that surely He is as near now, by His Holy Spirit in our hearts ; how He loves that children should be happy (quoting Zech. viii. 5), 'Boys and girls playing in the streets thereof,—spoken of as a pleasure, and approved by the Lord God ; and if they love Him, and prove this by trying to do as He teaches, then their hearts will be light and joyous in Him, the very highest happiness, combined with innocent pleasures.

Children should be early taught these blessed truths, not to make them selfish, but truly happy."

In effect, she went on to say, "Dear young mothers, and teachers : Do be encouraged by my present regrets to be earnest in leading the dear little ones and older children to their loving Saviour, as the most important teaching and the most blessed." Her heart seemed full that morning, and she was desirous of expressing her views while she had the power, and this proved to be her last opportunity.

Throughout her illness she delighted to dwell on the free mercy of God in Christ Jesus, often quoting "For God so loved the world," &c., "Him that cometh unto Me I will in no wise cast out," and other such "precious texts."

On one occasion, looking up with tearful eyes, with weak voice she exclaimed, "My precious Saviour ! May all who have any doubts and fears be encouraged to go direct to Jesus and cast all their care on Him. I have committed all to Christ my Saviour and He will be the victor."

On her sister going to her bedside on the morning of the 21st of First month she looked very happy, and, waving her partially paralysed hand, said, with a beaming smile, "Joy, joy !"

She had been praying the night before for more joy and love, more power to glorify God and bless His holy name who had done so much for her, and now her desire was granted.

During the following days her strength continued to fail, and her breathing was difficult, but she enjoyed much spiritual brightness. On Fifth-day evening, the 2nd of Second month, some verses from the 17th chapter of John were read. The dear one opened her eyes as though interested; then, as usual at this time, was soon overcome with sleep. In a few minutes she again rallied momentarily to give her precious, dying testimony—"A perfect Saviour!" These were her last words; unconsciousness immediately followed, though she sometimes looked up as if in prayer. She gently ceased to breathe on the evening of the 5th, and is, we undoubtingly believe, entered into the joy of her Lord.

WILFRID PUMPHREY, 11 2 3 mo. 1882
Birmingham. Son of Alfred and Anna Maria Pumphrey.

JACOB RAGGATT, *Bristol.* 77 19 2 mo. 1882

ELLEN REYNOLDS RAKE 50 30 9 mo. 1881
Fordingbridge. Wife of Thomas Beaven Rake.

HARRIET RANSOME, 76 29 12 mo. 1881
Ipswich. Widow of Richard Ransome.

WILFRID JACKSON RECKITT,				
<i>Dulwich Wood Park.</i>	14	12	3 mo.	1882
Son of George and Elizabeth S. Reckitt.				
HERBERT REDFERN,	7	26	5 mo.	1882
<i>Manchester.</i>	Son of Samuel J. and Maria Redfern.			
ISABELLA RENNISON,	71	27	6 mo.	1882
<i>Sedbergh.</i>	Wife of Robert Rennison.			
SARAH RICHARDSON,	72	5	9 mo.	1882
<i>Boreham, near Chelmsford.</i>				
MATILDA RICKMAN,	82	14	2 mo.	1882
<i>Fritchley.</i>				
FANNY ROBERTS,	13	4	5 mo.	1882
<i>Bridgwater.</i>	Daughter of W. H. Roberts.			
REBECCA ROBERTS,	69	8	11 mo.	1881
<i>Waterford.</i>	Widow of William Roberts.			
ELLEN ROBINSON,	66	12	10 mo.	1881
<i>Hitchin.</i>				
HANNAH SAGER ROBINSON,				
<i>Rochdale.</i>	54	4	11 mo.	1881
Wife of Richard Robinson.				
SARAH ROBINSON,	84	7	3 mo.	1882
<i>Moate.</i>				
WILLIAM ROBINSON,	53	6	8 mo.	1882
<i>Peckham.</i>				
JANE ROBINSON,	49	12	4 mo.	1882
<i>Peckham.</i>	Wife of William Robinson.			

JONATHAN ROLLASON,	76	16	4 mo.	1882
<i>Foleshill, Warwick.</i>				
WILLIAM ROBSON,	84	17	11 mo.	1881
<i>Stockton-on-Tees. An Elder.</i>				
RICHARDSON ROWNTREE,	80	1	5 mo.	1882
<i>Malton.</i>				
JANE SARGENT,	93	26	8 mo.	1882
<i>Fritchley.</i>				
JANE PEARSON SATTERTHWAITE,				
<i>Lancaster.</i>	60	17	6 mo.	1882
Widow of William Satterthwaite.				
EMMA SAUNDERS,	55	10	8 mo.	1882
<i>Stockton-on-Tees. Wife of Jonathan John Saunders.</i>				
MARY SAWKINS,	85	9	9 mo.	1882
<i>Stoke Newington.</i>				
JOHN SCARNELL,	82	30	10 mo.	1881
<i>Great Yarmouth.</i>				
ELIZABETH SEED,	79	5	1 mo.	1882
<i>Ashton-on-Mersey. Widow of James Seed.</i>				
RICHARD SEEKINGS,	40	26	1 mo.	1882
<i>La Merced, Trinidad.</i>				

Richard Seekings was engaged in plantations in Trinidad, and in the First month of this year (1882) was attacked with what appeared but slight indisposition, and from which he had only a few hours before written home to say that he was

nearly recovered, when it suddenly developed into yellow fever, and very shortly ended in death.

As a schoolboy, as well as in riper years, he was of a genial, kindly disposition; and, taking this with him into the land of his adoption, he found his coloured workpeople reciprocating his kindness. In his last letter home he says :—" My blacks have been kind and attentive, though they have not sister's hands, or brains, or, naturally, hearts."

Though his death was so sudden and unlooked for, his friends feel much comfort in the assurance that he was found not unprepared for the great change. In writing to a relative at home after his mother's death he had said :—" I know not what to pray for thee, other than for the abiding presence of Him, with whose presence we joyfully believe our beloved one is satisfied."

The following beautiful lines by J. G. Whittier seem fitly applicable to him :—

" He walked the dark world in the mild
Still guidance of the light;
In gentle tenderness a child,
A strong man in the right.

" From what great perils on the way,
He found in prayer release ;
Through what abysmal shadows lay
His pathway unto peace,

“God knoweth : we could only see
 The tranquil strength he gained ;
 The bondage, lost in liberty ;
 The fear, in love unfeigned.”

LYDIA SESSIONS, 83 27 8 mo. 1882

Charlbury. An Elder.

THOMAS SHORT, *Liskeard.* 94 12 3 mo. 1882

A Minister.

This dear Friend was favoured to retain much mental and spiritual vigour to the close of a life considerably prolonged beyond the “threescore years and ten,” and was enabled to set a bright example of Christian consistency and usefulness. He was the son of James Short, of Paulton, in Somersetshire, and Mary, the daughter of Richard Barry, rector of Upton Scudamore, in Wiltshire. During his early manhood he saw much of life in its different phases, and was brought into association with men of varied character and mind in the localities where his lot was cast. At this time he entered with zest into the unsatisfying pleasures of this world, but was always amiable, versatile, and loving, with a remarkable faculty for accommodating himself to circumstances. From childhood he manifested serious thoughtfulness, but it was not until about middle life that he found “the pearl of great price,”

and was made willing to sell all that he had to buy it.

In the year 1830 he married Sarah Rake, the daughter of Thomas and Sarah Rake, of Salisbury, and thus became acquainted with the Society of Friends. This connection, and the intercourse resulting from it, seemed the divinely appointed means of changing the whole tenor of his life, and guiding him to that place in the spiritual building which the Great Head of the Church designed that he should fill to His praise. The experience he had long yearned for was now realised in the rest given, and communion enjoyed with Him who teacheth as never man taught. His love for the Society of Friends increased with his knowledge of it, for the simple habits and tastes of Friends were very congenial to him, and the principles given them to uphold commended themselves to his best judgment. He was led to see the nature of true worship, and he became a deeply-attached member, labouring for the spread of the Gospel in its spirituality and power.

For many years he lived in Devonshire, and carried on the business of a farmer, attending markets and the meetings of agricultural societies very regularly. He entered heartily into all that related to agriculture, but he was careful to keep

things in their right places, and to seek *first* those of highest importance, not allowing the claims of business to deprive him of the privilege and duty of uniting with his friends in publicly waiting upon God in their mid-week meetings. After his return from attending markets he would often spend the evening in reading the Holy Scriptures. The knowledge of their contents thus acquired gave him subjects of sweet meditation in old age, and enabled him in his ninety-fifth year to quote passages in our meetings with striking accuracy, though failing sight had for years deprived him of the enjoyment of reading. He excelled as a reader, and the distinctness and fine modulation of his voice contributed to the impressiveness of his public addresses. He enjoyed good poetry ; Shakespeare was the delight and study of his earlier days. After joining the Society of Friends he felt that this must be kept within right limitations, but the ideas and language of the great poet were very familiar to him, and his apt and beautiful quotations were most interesting, and always to the point.

He loved music, and in youth excelled as a singer, his rich musical voice at that time causing his company to be much sought after ; but on becoming decided as a Christian he gave up

musical entertainments. Even in earlier years, before his heart had yielded to the power of Divine grace, he shrank from the insincerity of singing words in sacred melodies which did not express the feelings of the heart, as this could not be true worship. On one occasion, when earnestly solicited to take part in a Church choir, after much reluctance he consented, simply as an act of kindness, on condition that the words "Let us sing to the praise and the glory of God" should be omitted, as he feared that human praise and self-glorification were the objects chiefly in view.

He was remarkably gifted with discernment of character, and instances could be related of how at times his estimate of individuals, which widely differed from the view taken of them by others, proved in time to be strikingly correct. On one occasion someone introduced him to a friend of his. Thomas Short afterwards remarked, "Take care that that friend does not deceive thee." It was found afterwards that there had been real occasion for this warning, though at the time it seemed uncalled for.

When made sensible that the Lord had called him to the work of the ministry, he was tempted to hesitate by him who is the discourager, as well

as "the accuser of the brethren," and prompt obedience was withheld. When thus in danger of missing the blessing and losing the right path, James Jones, a minister of the Gospel from America, was one day present at the meeting to which he belonged, and said he felt that someone there had stood in his way by not doing the work assigned him, and that if such an one continued unfaithful, the word would go forth, "I have no further need of thee," and thus the peace and comfort given to those who are called and faithful would be withheld. The words, "*Be faithful*," subsequently addressed to him by the same anointed messenger in a casual meeting at a railway station, came to his heart with much impressiveness and power. He was enabled thenceforth to obey, and to feel the great privilege of the service to which he was called.

Our dear Friend was so favoured with the immediate teaching and guidance of the Holy Spirit, that a beloved and highly-esteemed minister with whom he was associated in religious service called him "The Seer."

His practical and well-stored mind, and the brightness of his Christian character, rendered him a great favourite with young people, and his lively conversation, which always had some pro-

fitable bearing, enabled him to exercise considerable influence over them for good. One Friend in writing of him says :—"Our children have the most loving recollection of Thomas Short ; I think they never took to anyone so much, and I did not wonder, for his figure and manner altogether were so picturesque and attractive, and seemed to form an appropriate setting to the touching words of exhortation which he uttered in meeting."

He spent many years at Mere, in Wiltshire, where he took an active part in many philanthropic and religious movements. He then retired to Bath, and in both these places was much loved and esteemed. He afterwards spent some time at the pleasant country residence of a beloved relative at Ashcott, near Street, enjoying not only her society, but the love and sympathy of the Friends of Street Meeting, which he was enabled regularly to attend. He often preferred walking there and back, a distance of three miles each way, at the age of ninety, instead of availing himself of the opportunity of riding.

The last two years of his life were spent at Liskeard in Cornwall, where he found a congenial home among the Friends belonging to that meeting. He was tenderly watched over by a beloved

nephew and niece, whose affectionate ministrations soothed his declining years.

One First-day morning, exactly three months from the Sabbath on which he entered into rest, he had taken his accustomed place at meeting, and had spoken from the words, "Whoso offereth praise glorifieth Me, and to him that ordereth his conversation aright will I show the salvation of God," when an attack of paralysis came on, and he was with difficulty taken home. His bodily weakness gradually increased, and many weary days and nights were his portion, though consciousness was mercifully continued till almost the last.

Once during this time he remarked to a dear friend who called to see him, "The Lord has caused all His goodness to pass before me." On another occasion, when the weather was dull and cloudy, he remarked, "What beautiful sunshine," as if he were even then nearing that Land where all is light.

One day near the last, when asked if he wanted anything, he replied, "I want to meet my Saviour and Redeemer in whom I have trusted." The day before he died he was asked, "Do you want rest?" A sweet smile of assent followed. The end was emphatically peace.

His remains were interred in the beautifully situated burial-ground near Liskeard on a spring day, when the lovely sunshine seemed well to accord with the bright close of the long life of this aged pilgrim; and those present will not soon forget the impressive ministry on the occasion, and the sweet covering of peace which was so manifestly spread over those assembled.

May we all unite in earnest prayer that the Lord of the harvest would prepare and send forth other labourers into His harvest.

GEORGE SIMPSON, 52 5 7 mo. 1881

Bruges, Belgium. Son of Robert and Mary Simpson.

CATHERINE SMITH, 72 21 11 mo. 1881

Bardfield.

HANNAH BOTT SMITH, 68 28 11 mo. 1881

Stourbridge. Wife of Richard Henry Smith.

JOSEPH SMITH, 85 27 2 mo. 1882

Manchester.

REBECCA SMITH, 62 29 12 mo. 1881

Capel, Surrey.

THEODORE SMITH, 24 29 4 mo. 1882

Bardfield. Son of the late Henry Smith.

WILLIAM BURRINGTON SMITH,

Bristol. 61 19 1 mo. 1882

WILLIAM SPARKES, 76 14 11 mo. 1881

Malvern. An Elder.

FRANCIS SPENCE,	72	22	2 mo.	1882
<i>Deptford. An Elder.</i>				
FOSSICK STAPLETON,	89	12	3 mo.	1882
<i>Ratcliff.</i>				
MARY STEPHENSON,	99	19	9 mo.	1882
<i>Heavitree, Exeter. (In her hundredth year.)</i>				
MARIA STIRLING,	39	9	5 mo.	1882
<i>Leiston. Wife of Walter Stirling.</i>				
MARGARET SUNTER,	91	2	10 mo.	1881
<i>Wakefield. Widow of George Sunter.</i>				
JANE SUTTON,	58	5	11 mo.	1881
<i>Birmingham. Wife of Frederick H. Sutton.</i>				
ANN SWITHENBANK,	65	4	11 mo.	1881
<i>Preston.</i>				
SARAH ELLEN SYKES,	30	6	1 mo.	1882
<i>Huddersfield. Widow of James Sykes.</i>				
JANE THOMPSON,	81	22	5 mo.	1882
<i>Morland.</i>				
MARY TOWNSON,	60	7	1 mo.	1882
<i>Liverpool. Wife of Benjamin Townson.</i>				
MARGARET TREMBATH,	81	10	1 mo.	1882
<i>Mousehole, near Penzance. A Minister.</i>				

The early years of Margaret Trembath were spent at Mousehole, where she was born in the Fourth month, 1800. Her parents were Wesleyans, who educated their children carefully, but it may be said that M. T.'s education was chiefly in the school of Christ.

Mousehole is a scattered village, built on the rocky western shore of Mount's Bay, and derives its name from a peculiar cave in the adjoining rocks. The view from Mousehole across the Bay towards St. Michael's Mount, which is about four miles distant, and becomes an island twice every twenty-four hours, is one of the most attractive of the many beautiful views in Cornwall. The eastern boundary of that view is The Lizard, a point of special interest to all navigators leaving or approaching the English Channel.

The dwellers on the shores of Mount's Bay are a hardy, active, and independent, yet gentle class, accustomed to associate with various grades, whether their own busy neighbours, or the talented and inquiring tourist, who seeks refreshment and information among the natural objects of interest in this south-west peninsula of England.

The little village of Mousehole is very quiet, except during the departure and arrival of its many fishing boats, when every one seems interested in the stir, especially if success has attended the fishermen. Occasionally storms and sad disasters occur, that cast a deep gloom over nearly every house.

The following record of M. T.'s early life, given nearly in her own words, is taken from a

memorandum penned by herself when about forty years of age :—

“In a retrospect of my past life, truly the language of my heart is, where or how shall my wondering soul begin to record, in any degree, the long forbearance and tender mercies of the Almighty with me? Praises for ever be ascribed unto Him, who in His unbounded love was graciously pleased to visit and instruct my infant mind, and caused me to hear distinctly His heavenly whisper in my heart in these words— ‘The Lord looked down from Heaven upon the children of men, to see if there were any that did understand, that did seek God.’ I was returning from school with other children, and, as nearly as I can recollect, was about six years old. This Divine unsought-for visitation so affected me, that I seemed like one amazed at being so suddenly stopped in the midst of my mirth, and looked around me to see if there was any person who could have thus whispered in my ear. After a short pause, I was directed to look upward, and was led to believe from that moment that there surely was a God above the skies that knew all things, yea, the most hidden secrets of the heart. This convincing call, as I have ever regarded it, seemed the beginning of days with me, and a

measure of His holy heavenly fear was from this period implanted in my heart.

“Thus did He, who in the days of His flesh said, ‘Suffer little children to come unto Me, and forbid them not,’ kindly condescend through His holy awakening to show me that I was an heir of bliss or pain, a sinner born to die.

“I was fully convinced that I was a naughty child, and a desire to lead a better life was begotten in me. I wept day and night on account of my sins, although I was greatly preserved from many evils, as compared with other children. Never, as I recollect, but once was I severely corrected by my dear mother for telling an untruth.

“But the Universal Parent of all good was pleased to lend an attentive ear to my cry, and a renewed desire to offer unto this Holy Being my heart for His instruction was raised in me. I forsook my playful companions for awhile, and sought out places of retirement from the world. I have often with much pleasure remembered that a flower, however lowly, ‘when offered in the bud, is no mean sacrifice.’ Many, very many precious seasons were afforded me. When quite a child I loved reading such little books as might be helpful to my well-inclined mind,

but as yet had no form of prayer. Simple were my expressions (if any), but oftener did I groan to Him who knew my heart, the unuttered prayer. Thus was a merciful Father pleased to supply me richly with His love. As I advanced in years many were my inward departures and backslidings from the living God, and the enemy of all good suggested that it was time enough to be serious; that I might enjoy myself as others of my age, and be quite good enough. But the compassionate Saviour, knowing my weakness and liability to fall, was pleased to alarm me much with the fear of death, and the awful consequences of being taken in an unprepared state; I was afresh concerned to seek the favour of Him whom I felt I had offended. In my distress I cried unto the Lord that He would be pleased to pardon my many offences; for truly I longed for His favour more than for anything earthly. In mercy did He incline His ear to the feeble petition of His unworthy suppliant, and caused me measurably to rejoice in Him who said, 'I love them that love Me, and they that seek Me early shall find Me.' This was very encouraging, and for a while I was greatly comforted.

"Between ten and thirteen years of age I

became fond of playing at cards. I often felt convicted for so doing, yet I was pleased to flatter myself that this indulgence was more harmless than many other plays practised by children. At length this game introduced me to persons much older, and of more corrupt minds ; again did my Heavenly Father visit, and rescue me from this snare of the enemy. Oh ! wondrous condescension to one so guilty in the sight of my great Creator ! While deploring my wandering from the only true source of bliss, His word in me was, that if I would follow Him, He would lead and guide me all my journey through life. My heart responded, ‘ Draw me and I will run after Thee ; unite my heart to love and fear Thee all my days.’

“ About this time, Twelfth month, 1812, there was a great revival in our village (Mouse-hole) and neighbourhood, and the number of old and young added to the very small Methodist Society was very considerable.

“ Amongst the first was my eldest sister, then about seventeen years of age. She had been previously visited, and, as I afterwards understood, powerfully reached, whilst reading in one of the Gospels. I silently admired the change in my beloved sister, and was anxious to

become acquainted with some good people, and with some sincerity I sought counsel of my Divine Leader, for He alone is to be feared and sought unto, and surely blessed are those whom He teacheth out of His pure law. I was not hasty in joining this religious body, for as yet I knew them by name only. After some deliberation, being satisfied that my doing so might be a preservation from evil, in the Third month of 1813, about my thirteenth year, at the close of a large meeting, with much fear and trembling I offered myself to the notice of the Society. The preacher spoke kindly, and signified his approbation at my request. I returned home deeply affected, and the idea of making an open profession of what I hoped would be a serious advantage to my long-exercised mind seemed a weighty matter. But the unchangeable Jehovah, who alone is worthy of all praise and adoration, ceased not to encourage me to take heed unto that Light, and unto that Grace, which from a child had appeared unto me, with the promise that if faithfully followed it would guide me safely through all the changing scenes of life.

“I greatly desired that, as to the outward, I might be preserved blameless, that the good might not be evil spoken of through an inex-

perienced child. I became increasingly fond of retirement, and fearful of mixing with young people, lest I might lose in any degree the sense of things divine, which had from season to season been graciously afforded me.

“In addition to my father’s business, he kept a small farm, where I was favoured with many opportunities of being alone, and knew of a truth times of refreshing from the presence of the Lord, something of ‘the soul’s calm sunshine, and heartfelt joy.’ I spent many happy hours in the fields, often rising before the sun, that I might enjoy the stillness of the morning, and hear the birds sweetly tune their great Creator’s praise.

“I went on for some time pretty comfortably, generally attending my class and other meetings, often wishing my leader, who I believe was a pious woman, would pass me by unnoticed ; and after some private conversation on the subject she was not anxious to draw words from me. The objectionable parts for singing, also, were avoided ; my respected leader chose such lines as she thought might generally be united with. As I had been fond of singing, and understood a little of music, I was too easily drawn into parties at the invitation of friends to whom I felt strongly attached. Adored for ever be the hand Divine

that showed me I must desist from this practice, as it might lead me very far from the true fold of rest and peace. I believe that the charms of music have a tendency to bewitch and steal the heart away from its Creator ; and His command to me was to ‘ come out from them and be separate.’ This was a smarting stroke, but there was honey at the end.

“In language like this I petitioned the Most High for His great deliverance : ‘ Oh ! Thou who hast taught me from my youth, be pleased in mercy to direct my steppings. Thou knowest my foolishness, and none of my sins are hid from Thee. Be pleased also to turn away my eyes from beholding vanity, and quicken Thou me in thy way. What am I, oh, Thou glorious Being ! that Thou shouldst so often condescend to rescue me ? Oh ! may I through every period of my life, pursue Thy goodness.’

“For nearly three years I rejoiced in the blessing of knowing my transgressions forgiven, and my sins covered. The happiness I enjoyed can but feebly be described. I seemed at times overwhelmed with the power of saving grace, and often was I favoured with a measure of the speechless awe that dares not move, and a flow of heavenly love.

“About this time, Third month, 1818, it pleased the Giver of all good to remove by death my beloved sister, after a few weeks’ illness. Her end was peace, she having witnessed a good confession.

“In this year I was appointed to another class. This change was trying to my feelings, for my new leader was a wordy active man, pleased with a detail of experience. For some time he formed a favourable opinion of me, and thought me a sincere inquirer after truth ; but finding I was not so forward as many others, he complained of me, at which I desired an explanation. After I had simply stated to him some of my religious views, he replied, ‘ You are like the Quakers.’ I told him I did not know what sort of a people they were ; but I was induced to walk miles, that I might have an opportunity of looking into a bookseller’s shop or window, in hopes of seeing something to gratify my curiosity respecting this people. I was satisfied, however, at not succeeding. Shortly after this, there was a meeting appointed by some Friends, near my own dwelling, and childlike, loving all the good, I went.

“Soon after I entered the house an elderly woman addressed the assembly from the words,

‘Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.’ What this dear Friend and her companion said was like bread cast on the waters, to be found after many days. I thought how I should enjoy such meetings, and how blest were those who were thus privileged. At this time I had not the most distant idea of approaching Friends further than when opportunity offered to be found waiting with them at their Master’s table, if but for a single crumb that might fall to my lot. In one of my ever-memorable times of retirement I was shown in an indescribable manner that I must cease to look for instruction from man, and that I was not to lean on earth, for at best it was but a broken reed, and that every thing I held dear must be parted with, for the Lord alone would teach me, and if obedient, great would be my peace. In my astonishment I cried, ‘What shall I do?’ The answer was, ‘I will bring the blind by a way that they know not, I will lead them in paths that they have not known, I will make darkness light before them, and crooked things straight; these things will I do unto them and not forsake them.’ So wondrously were my views changed that I could not conceal my feel-

ings from my most intimate friend. For awhile he seemed to have sympathy with me in my sharp exercises, but afterwards he thought to turn me quite from my strange notions. Here again I was met in 'love Divine, all love excelling,' with, 'He that loveth father or mother more than Me is not worthy of Me ; he that taketh not up his cross and followeth after Me, cannot be My disciple.'

"As yet I had known but little of the buffetings of the enemy, but now I was taunted with having lost all the good I had ever known, by yielding as I imagined to better counsel than that of my esteemed friends in profession. This involved me in sore trials and great perplexity. I could not attend my class with peace of mind, nor was I free to say much on the subject, for I felt myself a very babe. In my distress I cried—"Oh ! Lord, I am oppressed, undertake Thou for me." Shortly after this I had put into my hands the "Life of Thomas Ellwood," the perusal of which caused my heart within me to leap for joy, in the belief that there were those whose views and feelings were similar to my own. This for a season proved a stimulus to seek strength from Him who had hitherto been my light and my defence. My soul de-

lighted in the thought of being taught by Israel's Shepherd.

“After much inward conflict, early in the year 1824, I discontinued meeting with my endeared mistaken friends, from motives of a purer kind than they were willing to allow. Hearing of a Friends' meeting appointed at a place some miles distant, I attended it to my great satisfaction. The dear Friend rose with— ‘He giveth power to the faint, and to them that have no might He increaseth strength.’ My drooping soul was refreshed, and an idea crossed my mind that some day I should become one of these people.

“The latter end of the year, very unexpectedly, I had the offer of living with two Friends at Marazion — Eleanor and Joanna Richards. Thus through a kind Providence I was released from a train of painful circumstances.

“I was nearly twelve months in this family before I attended meetings, during which time, through great opposition and incessant reasonings, the enemy of all good seemed to dispute all the ground that I hoped I had gained. Oh! the mountain of opposition that was raised against going to meeting! I well remember the time when I first yielded a little to this long required

duty. As I entered the house it seemed given me for my confirmation, 'This is the way, walk ye in it;' and a little after, 'Oh! thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colours, for the Lord hath called thee as a woman forsaken and grieved in spirit.' Some stranger Friends were now visiting the meeting, and I was invited to attend. After it was over a Friend followed me out, and, putting his hand upon my shoulder, said, 'Young woman, I wish to speak with thee.' I would gladly have been excused; but when I turned towards him, he imparted some weighty counsel, and bade me be faithful.

"I had but little alteration to make in my dress, but this was an offensive stumbling for years, until I was quite in despair through my rebellion. My distress was so great that I wished I had never been born! My worthy friends were deeply interested for me, and greatly desired my encouragement; but my soul refused to be comforted.

"Again I concluded that the mercy of the Lord was clean gone, and that He would be favourable no more! In the midnight of my grief, the merciful long-suffering Jehovah was pleased to cheer me with the language, 'Pay thy

vows unto the Most High, and call upon Me in the day of trouble ; I will deliver thee.' Through best help I was enabled to give up to this requiring as to my dress, and not to fear the reproach of man ; I truly felt that I had ' escaped as a bird out of the snare of the fowler.'

" It was not until the year 1835 that it was required of me to make a further change. This was in language, and was sharper than any former exercise. Before this was effected I had much to contend with, and it was given me to understand that if my eye offended, it must be plucked out, and if my hand it must be cut off. Strength was again afforded me to lift my heart unto Him who had deeply wounded, that I might be enabled to endure the sharpness of His two-edged sword, and that He would be pleased in mercy to continue to strive until I yielded Him my heart ; for I was really afraid at this time that by my disobedience and repeated falls the mercy of my God was clean gone for ever. In my anguish a desperate act was looked at ; but He that willeth not the death of a sinner was pleased to say —

' Give to the winds thy fears,
Hope and be undismayed ;
God hears thy sighs, He counts thy tears,
He shall lift up thy head.'

This was like life from the dead, and I promised, through His assistance, never more to resist His grace. In one of our meetings at this time a messenger from the Most High, agreeably to my secret request, came to proclaim liberty to the captives, and to bind up the broken-hearted. This of all meetings was most memorable to me, when I was met in a narrow place, the undivided waters before me, and the host behind ! Help came to me in this language, ‘The Eternal God is thy refuge, and underneath are the Everlasting Arms. He shall thrust out the enemy from before thee, and shall say, Destroy them, destroy them.’ And on the banks of deliverance I was enabled to say—

‘Hence, my doubts ! away, my fears !

Jesus is become my peace.’

“Never did the agitated face of the great deep at its worst, succeeded by a perfect calm, more resemble my feelings.

“One of the enemy’s last darts which was thrust at me on the morning on which I wrote to a Friend on the subject of membership, was that Friends were a declining people, and in a few years would be extinct. This I met by saying that I believed it was the Truth I sought, if so, it would stand firm as a rock ; if I felt it should be on

this ground. This was in Eighth month, 1836, and on the same day I was visited by several Friends, some of whom expressed their gratitude unto Him who had thus far helped me ; and the following month I was invited to attend their meeting for discipline.

“ Oh ! what a wilderness of snares and temptations have I been brought through ! Let none despair of the mercy of God, since I, even I, have been thus favoured ; truly the Lord has done great things for me whereof I am glad ; and if I may by any means stimulate one poor way-worn traveller to come, taste, and see how good the Lord is, unto the Lord on high who is mighty be all the praise.”

In the winter of 1840-41 Elizabeth Richardson, of Sunderland, and her daughters Sarah and Elizabeth, were lodging in Penzance, and an intimacy and close friendship with Margaret Trembath commenced, which ended only with life ; and that intimacy was marked by some facts of no common character.

In some of their rambles M. T.'s sister Elizabeth joined them, and they distributed tracts among the fishermen of Mousehole with remarkable results, and Elizabeth Richardson, Jun., called Mousehole her “ favourite village.”

One day, when engaged in this work, they handed a tract to Honor Jago, an aged woman, whose heart became changed by its perusal. She lived only a few weeks after this interview, chiefly confined to her bed. She kept the tract ("Salvation by Christ") on the bed by her side, and rejoiced in the sense of pardon through the "Sinner's Friend." A narrative of her consistent walk and happy death is published in Tract No. 92 of London Friends' Tract Association.

Another case was that of Martin Wright, who was regarded as a very wicked man, and opposed to religion, although he was the son of a missionary. The tract hastily selected and given to him was "The Christian and the Infidel in the hour of danger," by George Pilkington. This had the effect of changing the whole man, bringing the blasphemer to the foot of the Cross for the forgiveness of his sins. The narrative is thus given by Elizabeth Richardson in her diary:—

"*Twelfth month 29th, 1840.*—Sarah, Edward, and I took an excursion to Mousehole; the horse was put up, and Sarah and I went to Elizabeth Trembath's, who inquired if we wished to see the village. One circumstance occurred which impressed us considerably. I had a large bundle of

tracts, which we either gave to those we met or left at cottages. I handed one to a man, which he received civilly. After we had passed, E. T. remarked, 'I am glad you gave that man a tract, he is such an infidel.' 'Well,' I replied, somewhat surprised, 'the tract I gave him was "The Christian and Infidel in the hour of danger."' E. T. was surprised at his receiving the tract in the way he did, for she said he refused everything of the kind, and was a sad swearer; he had a wife and children, who were very different from him.' "

"*Second month 12th, 1841.*—Elizabeth Trembath called; much interested in hearing something further respecting the tract, which in our last visit to Mousehole was handed—may I not say providentially?—to a man said to be 'a sad infidel, swearer,' &c. A little time ago, E. T. and this man's wife were walking together and talking over the affairs of their Church; she expressed regret at her husband having so long neglected the 'means of grace,' but said she hoped that some time it might be different, for the other day he came into the house with a tract in his hand, which he said a Quaker lady had given to him; he sat down and read it awhile, then slipped it into the Bible, and gave the child strict

orders not to move it from the place in which he had put it. When he came back he finished reading the tract, and *read his Bible*, and since then he had, so his wife said, continued reading his Bible more or less every day." This man made a happy end, and was as a brand plucked from the burning.

The friendship formed with Sarah and Elizabeth Richardson, Jun., led M. Trembath to dispose of her business at Marazion in 1847, and to take up her residence at Shotley Bridge. She afterwards returned for a time to Mousehole, making prolonged visits to Derwent Hill after the marriage of Elizabeth Richardson to Edwin O. Tregelles, where she was always a very welcome guest, for between M. Trembath and Elizabeth Edwin Tregelles there was a strong bond of love, close and true.

It was in the meeting at Shotley Bridge that M. T. first spoke in the ministry. Her communications as a minister were brief but weighty, and calculated to point the believer to Jesus as the Redeemer, and the Sanctifier. She was recorded as a Minister by the Monthly Meeting of West Cornwall in 1878. A Testimony respecting her was issued by that Monthly Meeting, from which the following is extracted:—

“M. Trembath was naturally of a strong understanding and possessed much originality of mind, so that the few advantages of education presented by a remote fishing village at the early part of the century, were turned to good account, and her acute observation of character and ready sympathy with the feelings of others, made her company and conversation appreciated by those far beyond her station and opportunities, while her deep religious insight, and the gift of imparting the word in season to individuals, caused her to be especially valued by the spiritually-minded of all denominations ; and wherever her lot was cast, the influence of her spirit, continually looking for Heavenly guidance in her daily concerns, as well as in weightier matters, was felt by those around her.”

Until comparatively late in life she spoke but seldom in our meetings. Her ministry was sound, clear and evangelical, desiring to know nothing amongst us save Jesus Christ and Him crucified. Her message was, however, most frequently to those who had received the Lord Jesus as their Saviour from the guilt of sin, but whom she desired to encourage to yield themselves freely to the Divine will, speaking evidently from personal experience of the peace which is given

to those who, like Caleb, "wholly follow the Lord."

The last few days of her life were passed in much weakness and almost unconsciousness, in consequence of an accident while travelling; but the day preceding her death she responded to a friend who asked her how she did, "Thy rod and Thy staff they comfort me."

She died at Mousehole, the 10th of First month, 1882, and was buried at Friends' burial-ground, Marazion, on the 14th.

MARY ANN TURNBULL, 76 12 11 mo. 1881
Cheadle. Widow of William R. Turnbull.

LYDIA TURNER, *Bradford.* 78 24 8 mo. 1882
Widow of Edwin Turner.

ANN VENTRESS, *Bilsdale.* 71 17 1 mo. 1882
Widow of William Ventress.

RICHARD WALLIS, 58 28 11 mo. 1881
Basingstoke.

MARY WALPOLE, 88 6 11 mo. 1881
Knock Bally Maher. Widow of William Walpole.

ELIZABETH WARDELL, 95 29 7 mo. 1882
Whitby.

LUCY WARDELL, 68 17 9 mo. 1881
Kingstown, Dublin. Widow of James Wardell.

JOSEPH WARING, 75 6 4 mo. 1882
Ballintore.

SARAH KELSALL WARING, 63 17 1 mo. 1882
Wrightington, near Wigan.

JAMES CLIBBORN WATSON, 4 14 10 mo. 1881
North Shields.
 Son of James and Maria Watson.

ANNE WEBB, *Holloway.* 63 11 3 mo. 1882
 Widow of James Henry Webb, of Dublin.

GABRIEL GREGORY WEBB, 93 6 10 mo. 1881
Reigate.

SUSAN MARY WELSH, 64 18 2 mo. 1882
Somerton. An Elder. Wife of Edward Welsh.

JANE WHALEY, 89 18 8 mo. 1882
Darlington. Widow of Thomas Whaley.

JACOB WHITFIELD, 74 7 6 mo. 1882
Cootehill.

GEORGE WHITMORE, 80 — — —
Auckland, New Zealand.

FRANCES AUGUSTA WILLIAMS, 2 5 3 mo. 1881
Birmingham.
 Daughter of Francis and Augusta Williams.

ROBERT WILLMOTT, 72 4 4 mo. 1882
Congresbury, Somerset.

GEORGE WILSON, 64 21 2 mo. 1882
Manchester.

- LUCY WINDASS, 16 mos. 17 2 mo. 1882
York. Daughter of John and Mary Ann
Windass.
- ANNA WOOD, *Birkenhead.* 76 7 3 mo. 1882
Widow of Benjamin Wood.
- ANNE JANE WOOD, 17 12 4 mo. 1882
Lancaster. Daughter of William Wood, of
Liverpool.
- JOHN WILBUR WOOD, 17 25 10 mo. 1881
Derby. Son of John Wood.
- DANIEL WOOLSTON, 83 22 2 mo. 1882
Great Harrowden, near Wellingborough.
- GRAVELY WOOLSTON, 72 31 12 mo. 1881
Manchester.
- ANN YARDLEY, 68 21 11 mo. 1881
Hathersage, Derbyshire.

APPENDIX.



WILLIAM BREWIN,

OF CIRENCESTER.

WILLIAM BREWIN was born at Cirencester, on the 11th of Fifth month, 1813. His parents, John and Hester Brewin, were valuable members of the Society of Friends, and carefully trained their children in its religious principles. His school days were spent at Sidcot, and with Benjamin Gilkes at Nailsworth, and he was afterwards apprenticed to the late William Evans, of Birmingham, but ultimately returned to Cirencester, and was engaged in his father's business. When quite young he began to travel as the representative of the firm. This was a very trying and exposed situation, especially for one who desired to maintain the life of a consistent Friend. He had early adopted the principles of total abstinence, which proved a great safeguard to himself, as well as a useful example in the Commercial Room. His own personal experience induced

him to become an ardent supporter of the Temperance movement. But whilst valuing this moral safeguard, he did not forget the obligations and needs of the inner life, and when on his journeys he made it a point, whenever practicable, and often at great inconvenience, to attend Friends' meetings. Nor was this effort without its attendant blessing ; for, whilst it refreshed his own soul, it brought him into much sympathy with the attenders of small and isolated meetings, to whom his periodical visits were seasons of much profit and pleasure. In this way also he was first awakened to that earnest interest in the welfare of the Society of Friends which became so conspicuous in his after life.

From early life he took a special interest in the distribution of tracts, of which, during his business journeys and at other times, he circulated large numbers.

In the Midsummer of 1862 he retired from business on a moderate competency. It was in the same year that Russell Jeffrey and Henry Hipsley went out to India in the service of the Gospel. William Brewin felt it right to offer himself as their companion. Leaving his beloved mother, then in her 91st year, he set out in the Eleventh month, 1862, and did not return until

1864, his aged parent having passed away during his absence.

The survivor of the little band of labourers bears testimony to his Christian character, and to the efficient and loving service he rendered to his companions in their Gospel labours during their long and arduous travels. This visit to India left a lasting impression on the mind of William Brewin, and awakened feelings of deep interest in the missions and educational institutions of that country, which continued unabated to his last days.

In the latter part of 1865, the sad outbreak at Morant Bay, Jamaica, and its attendant horrors, stirred to their depths the feelings of the Christian public of this country, and especially of the Society of Friends, and led to the sending out of a deputation by the Meeting for Sufferings, consisting of Thomas Harvey and William Brewin. They left England on the 17th of First month, 1866, and landed at Kingston, Jamaica, on the 6th of Second month. Their services are fully detailed in the printed report issued by them on their return. Thomas Harvey, writing of their journey, says:—
“ William Brewin proved a valuable companion and fellow-labourer in that journey, which was one of no small difficulty and responsibility. His

good judgment and practical experience, in addition to the kindness of his disposition and his warm interest in education, fitted him for the work."

On the 24th of Eighth month, 1870, W. B. was married, at Bishop Auckland, to Sarah Ianson, a union which was pre-eminently blessed to him, and shed much happiness over the remaining years of his life.

Not long after his marriage the first symptoms of failing health appeared, and at times he endured much suffering, which he bore with resignation ; and though up to this period he had enjoyed robust health, yet when he became a permanent invalid he bowed most submissively to his allotment.

He continued to manifest his interest in the missions and schools in India and Jamaica by posting monthly papers and periodicals to his numerous correspondents in those countries. It was often affecting to see him, when suffering from great weakness, and unable to write from imperfect eyesight, engaged in this, which he felt was the only service he could render; and great were the pleasure and gratitude with which these silent expressions of his loving remembrance were received in those distant lands. Not only did his

sympathy thus go forth to other countries, but many of the isolated members of his own Society at home were gladdened and cheered by these weekly and monthly tokens of his sympathy and love.

In spite of his feeble health he was a diligent attender of his own meeting for worship, and of meetings for discipline. His friends were often surprised at the efforts he made to be present on these occasions.

In the Fifth month, 1879, the death of his brother, Thomas Brewin, was a great trial to him, and most touching is still the remembrance of him, as, bowed down with great sorrow, he stood by his brother's open grave, and, with tremulous emotion, quoted the passage, "Blessed are the dead which die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them ;" adding a few words of testimony to his departed brother's Christian character.

In the Fifth month, 1882, he was again greatly prostrated with illness, and his medical attendants gave no hope of even his temporary recovery. A friend, for whom through nearly half a century he had cherished an affectionate friendship, called to see him, and on parting with him W. B. said,

“I have more than a hope, I have confidence ;” thus bearing testimony to his unshaken faith in Him who had redeemed him with His precious blood.

Naturally, he shrank from any expression as to his own religious experience ; but his life and conversation exhibited his Christianity, and it was instructive to observe his growth in grace as he was nearing the Celestial City.

Contrary to anticipation, he again rallied, and was able, in company with his wife, to take a short tour through portions of North and South Wales ; but it was evident that this was only a temporary return of strength.

Though not possessed of extensive wealth, he was a most liberal and cheerful giver, and both by precept and example he encouraged others to a right exercise of the stewardship committed to their trust. On the last occasion of his going out he was engaged in soliciting subscriptions for the relief of distress in Iceland. This was a fitting and characteristic close to his useful and benevolent life.

He spent the evening of the same day (the 15th of Ninth month), at the house of his only sister. On returning home he was seized with alarming illness. Medical aid was at once pro-

cured, and he passed the night more hopefully. Early on the following morning he became worse, and passed away without a sigh or struggle. So quiet was his departure that it could not for some moments be realised that the mortal conflict was over, and that he had entered into the joy of his Lord—

“ Escaped to the mansions of light,
And lodged in the Eden of love.”

The interment took place on the 21st of Ninth month, 1882, in the graveyard of the ancient Friends' Meeting-house at Cirencester.

JOSEPH COOPER.

WITH the decease of Joseph Cooper, in the words of an honoured minister in the Society of Friends, “ the last, or almost the last, of a noble generation, with whom self-denial had become an habitual instinct, hallowed and grounded in love to Christ,” has passed away.

In early life, under the visitation of the Holy Spirit, he experienced true conversion of heart, and often in referring to this period of his life, he spoke of it as one during which, for a time, the world was stained to his view, whilst

he earnestly desired the things which are unseen and eternal.

There can be no doubt that the baptism that now saveth, of which at this time he was made a partaker through the operation of the Holy Spirit, both united him to Christ, and effectually laid the foundation of his religious life; and without this, notwithstanding his natural firmness of character, it could not have been expected that for more than half a century he would have maintained a life of active usefulness and self-denial, or that he would have withstood the many temptations to which he was exposed as a young man, especially during the twelve years in which he travelled on business; and he often spoke with gratitude of his preservation from these by his Heavenly Father. But the work was deep, and his religious life was sustained by prayer. In his own chamber he was often on bended knee, and in the gathered assembly, to those who sat near him, it was evident that he was of a humble and contrite spirit, and that he was frequently engaged in earnest, wrestling prayer.

He always took a deep interest in the First-day school which was conducted on his own premises, and also in the mission work in the

neighbourhood ; but in a meeting for worship his mouth was never opened in the ministry. He sometimes expressed the belief that it would have been otherwise in the earlier period of his life, had he not shared in that undue sense of the awfulness of speaking in the ministry which so largely prevailed, and he afterwards seemed very clearly to apprehend the truth that "God hath not given us the spirit of fear, but of power and of love, and of a sound mind."

One striking feature in his character was his habitual diligence and sustained earnestness of purpose ; he seemed always to have an abiding sense of the value of time, and the importance of working while it is called to-day. It may be said that whatever his hand found to do he did it with his might, and though he was so largely engaged in what might be thought the greater services, he was equally earnest in the performance of little things, and careful to omit no opportunity of doing good.

In no department of Christian philanthropy were the labours of Joseph Cooper more abundant than in the work of the abolition of the slave-trade and slavery. It is now fifty years ago, when Wilberforce was yet living, but when the parliamentary leadership of the cause had devolved

on Sir T. Fowell Buxton, that those great efforts were made to collect and to concentrate that expression of the feeling and of the conscience of England, which secured the abolition of slavery in the British West Indies. In this work a very prominent share was borne by Joseph Cooper. At that time there was much reason to fear that the hesitation and irresolution of the Government would prove fatal to any measure of complete emancipation. It was then that a portion of the Anti-Slavery Committee devoted themselves to an independent course of action, in order to avert if possible such a result. It is on the records of this (the Agency) Committee, that for a period of about two years, Joseph Cooper, his brother, Emanuel Cooper, and the late Sir George Stephen, never failed in their *daily* attendance, which entailed no light sacrifice when he had just entered on the responsibilities and obligations of business and of family life. To the exertions of this Committee were mainly due that almost unprecedented demonstration of the feeling of England, when no less than 339 delegates from almost all parts of Great Britain and Ireland assembled in London, and on the 19th of Fourth month, 1833, went together to Downing Street, to impress upon the Government that nothing short

of a measure of complete emancipation would satisfy the nation.

Unhappily, notwithstanding this emphatic expression of the national feeling, the measure of abolition was encumbered by an illusory prelude of a seven years' "apprenticeship," which, being neither liberty to the slave nor yet absolute control on the part of the master, soon proved itself to be most productive of discontent and disappointment on the one side, and of irritation and cruelty on the other. Once more Joseph Cooper took a very active part in those efforts which led to the abolition of this last remnant of slavery in the dependencies of England.

The education of the emancipated negroes, and the administration of the fund raised by Friends for that object, received his continued attention, in conjunction with the late Robert Alsop and other Friends.

From the period of complete emancipation in the British colonies, the abolition of slavery and of the slave-trade in other parts of the world were objects to which he continued to devote vigilant and untiring labour. In 1848, in company with the late Joseph Sturge, he visited Paris, where the Provisional Government then in power happily resolved on the extinction of slavery in the

colonies of France ; and it may be said that the promptitude and the completeness with which that measure was carried into effect, were in no small degree due to the advice they were able to offer at that juncture.

The Spanish and the Brazilian slave-trade, and subsequently that which still ravages so fearfully the Eastern side of Africa, were subjects of deep concern to Joseph Cooper. Many were the times when with deputations, or by memorial, he urged on the late Lord Palmerston and other British Ministers the duty of making every legitimate effort for their suppression. When no longer able to attend the meetings of the Anti-Slavery Committee, his counsels and his pen were unsparingly at its service, and there is reason to believe that the treatises he wrote, "The Lost Continent," published in English and in French, and "Turkey and Egypt in relation to Africa," which came from his pen, have exercised an extensive influence in promoting the cause.

For a long period previous to the sudden and complete emancipation of the slaves in the United States, Joseph Cooper maintained a correspondence with many of our American Friends, being anxious that they should sustain faithfully and actively their testimony against the slave system.

Subsequently he frequently corresponded with Charles Sumner and others then in power, with the object of securing their promotion of the cause of abolition through the political relations of the United States with other countries.

But the labours of Joseph Cooper were not confined to the Anti-Slavery movement alone. The Peace Society, the Aborigines' Protection Society, the Howard Association, and many other philanthropic and religious institutions, received the benefit of his co-operation. He took an active part in the movement for the liberation of religion from State-patronage and control, cordially co-operating with the late Edward Miall in the work of his life; indeed his house was the cradle of the Liberation Society.

In furtherance of the Anti-Slavery cause and the cause of Peace he paid frequent visits to the Continent. Twice he visited Spain, and his labours in Switzerland, northern Italy, and elsewhere, in the cause of religious liberty were very extensive.

The later years of his life were attended with agonising sufferings, to alleviate which he had to submit to repeated surgical operations of the most painful nature, and wearisome days and nights were in no small measure appointed him; but

throughout, "his devotion to duty, his fortitude, his resignation, and his calm patience" were apparent. The lines, "Oh how he longs to have his passport signed," &c., were often on his lips, followed by the words, "All the days of mine appointed time will I wait till my change comes." Hymns were a source of much comfort to him, and his feelings were often expressed in the words:—

"I long to breathe a purer air
Than this gross atmosphere below ;
I long—and yet I would not dare
To say, Lord, let me go !"

He often repeated the lines:—

"The flowers need night's cool darkness,
The moonlight and the dew ;
So Christ from one who loved it
His shining oft withdrew ;
And then for cause of absence
My troubled soul I scanned :
But glory shadeless shineth
In Emmanuel's land."

And when the following lines were quoted, he asked to have them again:—

"I sit beside the furnace ;
The gold will soon be pure ;
And blessed are those servants
Who to the end endure.

“Amen! oh blessèd Saviour;
Dwell with us, in us here,
Until we share Thy glory,
When God shall wipe each tear.”

The prayers and visits of his friends were also a great comfort. It was remarked by Jonathan Grubb, after spending a short time with him, that, without a shadow of a doubt, he was on the Rock, and would soon be within the pearl gates. His faith was very firm in the merits and work of his Redeemer, disclaiming all dependence on his own works; and he was frequently heard to say,

“Other refuge have I none.”

But he was ever careful to maintain good works, and during the short intervals of comparative ease he was still diligent, and ever ready to give counsel and encouragement to those who had been co-labourers with himself, and would often leave his bed to write. The following is one of the last letters from his pen, addressed to Senhor Nabuco, President of the Brazilian Anti-Slavery Society:—

“*Essex Hall, Walthamstow,*

“*March 8th, 1881.*

“DEAR SIR,—Some days ago you had the goodness to apprise me of your arrival in London, and I would have at once answered you, had I

not been dangerously ill. For this reason I could neither write to you nor pay you a visit. I am still an invalid, but I think that I ought to send you a few lines expressive of my cordial welcome, and of my great regard for you. I cannot express to you the pleasure I experienced on hearing your noble manifesto read over to me. It is a document reflecting the greatest honour not only on yourself but upon the 'Sociedade Brasileira.' The principles of justice and right are ably set forth in it, and I imagine they are those which the immortal José Bonifacio advocated when he was banished from his country half a century ago. It would afford me great pleasure if I were able to join my colleagues in rendering homage to him who is now so nobly engaged in pleading the cause of the unfortunate and oppressed.

"My time in this world, however, is approaching its limit, and I am looking towards that country where the men of this world can no longer oppress. You will not be surprised when I tell you that I was from early youth a humble but ardent follower of Clarkson, Wilberforce, and of their co-labourers who opened the way to liberty and justice.

"That the blessing of the Most High, and of Him who came to proclaim liberty to the

captives, may be with you and upon your labours, is the wish and prayer of

“Yours most sincerely,

“JOSEPH COOPER.”

As was beautifully expressed in the minute of the British and Foreign Anti-Slavery Society, in reference to his desire after the better country: “This longing wish of his heart has now been fulfilled, and he has entered into that Heavenly City wherein there are no more slaves.”

It was feared by himself and his family that his close, from the nature of the disease, might be a suffering one, and he much desired an easy passage.

This was mercifully granted, and he was permitted to pass away so gently that those who watched by his bedside scarcely knew that he was gone when the spirit had already taken its flight. As some vessel from stormy seas, after a long and distressful voyage, enters at last the calm untroubled waters, so he passed to the haven of eternal rest.

ELIZA PAUL GURNEY.

OUR late beloved Friend was the daughter of Joseph and Mary Paul Kirkbride, and was born in Philadelphia, in the first year of the present century. She was one of a large family, and received a guarded education, both under the parental roof, and afterwards at the Friends' School at West Town, near Philadelphia, where she remained four years. Here she became a general favourite, and formed many valuable and lasting friendships.

She is described as an engaging child; "remarkably loveable," very conscientious, and tenderly susceptible to religious impressions. Her mother's decease occurred when she was still very young, in the year 1808. Her father died nine years later, in the Ninth month, 1817; soon after which the family home was broken up, and she became for some time an inmate in the house of her sister, Fanny Shoemaker, in Philadelphia, and afterwards in the houses of others of her married sisters, by all of whom she was greatly beloved. "She would in later life," writes one of her nieces, "often recur to her happy childhood in her father's lovely home at Brides-

bury, on the Delaware ; and speak of her youthful delight in his noble character, and in her tenderly loved brother and sisters. Many a time have I heard her describe their beautiful cedar walk, and the view of the river, with the boats gliding by so constantly ; and her own childish disappointment at finding that the sails which she had so much admired were not of silk as she had fancied."

One of her sisters (the late beloved Julia K. Clarke) thus describes the family a little before their father's decease :—"A circle so united in love and harmony is rarely seen. It was indeed a Christian family ; in which there was a beautiful combination of condescension and love, mingled with perfect respect and deference from each to all. Our beloved father was the thorough gentleman, amiable and courteous, with a high spirit, well controlled." Speaking of his last illness, the same sister writes :—"Never shall I forget the sweetly touching strains of his naturally fine voice, now softened to an exquisite melody, in which his prayers were offered up at the throne of grace, that the beloved Saviour would be pleased to take care of his tenderly beloved lambs. All this reminded me of my still earlier childhood, when, in the Third month, 1808, our

dearest mother in her last illness would, for hours together, give vocal utterance to one continued strain of prayer and praise. Oh, how dear was the Saviour to both these precious parents."

Such was the home in which E. P. Kirkbride received her earliest impressions. A little volume of "Heart Utterances," printed many years later, contains several illustrations of her youthful literary efforts. We may still read with pleasure her "first attempt at rhyme" when she was scarcely ten years old :—

"Kindness soothes the bitter anguish,
Kindness wipes the falling tear ;
Kindness cheers us when we languish,
Kindness makes a friend more dear.

"Kindness turns a pain to pleasure,
Kindness softens every woe,
Kindness is the greatest treasure
That frail man enjoys below.

"How can I, so frail a being,
Hope thy kindness to repay,
My great weakness plainly seeing—
Seeing plainer every day.

The following lines evince her deepening religious feeling as she advanced towards womanhood. They were penned in her nineteenth year, after the perusal of Gibbon's Rome :—

“ Sure man ne’er *died* an infidel.
Stretched on the agonising couch of pain,
All human aid inefficacious, vain ;
Where shall his tortured spirit rest ? Ah, where ?
The past all gloom ! the future all despair !
'Tis then, O Lord, the sceptic turns to Thee !
Then the proud scoffer humbly bends the knee ;
His very soul weeps tears of agony.
Dying he owns there *is* a God above,
A God of Justice, though a Prince of Love.”

About the year 1827 she became engaged to be married. Her chosen friend is described as a person of great charm both of mind and manners. He died after a lingering illness in 1828. They were tenderly attached to one another ; and the blow seemed, for a time, overwhelming. In the agony of her spirit she wrote :—

——— “ Life’s every charm has fled,
The world is all a wilderness to me,
For thou art numbered with the silent dead.”

But, in submitting to the hand of the Great Refiner, she was taught how precious are the lessons of His chastening love. The gold was cast into the furnace, not to be destroyed, but that it might be brought forth to receive its designed consecration.

The following extracts describe her experience at this critical period :—

“ My thoughts are resting on a changeless world of bliss ;

There is no voice of gladness now can lure them back to this.

I look to Thee, Redeemer ! Be every sin forgiven,
And take the weary captive to Thy Paradise in Heaven ;
Or teach my heart resignedly to say, ‘ Thy will be done,’

And calmly wait Thy summons home, thou just and holy One !

Thou mayst have spoiled my cherished schemes to let my spirit see

That happiness is only found, Great God, in serving Thee ! ”

Again, a little later :—

“ Thou bindest up the broken heart,
And bidd’st the sinner live ;
Why should we fear the storms of time ?
Thy word their force can stay ;
Enough, ‘ Be still,’ Thy high behest,
Which winds and waves obey.
‘ Thy will be done ’ can calm the soul
By fearful tempests driven,
The holiest anthem sung on earth,
The highest heard in Heaven.”

The work of Divine Grace had been thus for several years going forward in the mind and heart of Eliza P. Kirkbride, when she first met

our late dear friend Hannah C. Backhouse, then on a religious visit to the United States, in the year 1831. H. C. Backhouse describes her as having been "a gay, animated young person, who, through a succession of afflictions, had become quite serious." Each was drawn to the other by the powerful attraction of mutual sympathy. This sympathy quickly ripened into a warm and lasting friendship, in which, without losing her independence, E. P. Kirkbride rejoiced in the high privilege of intimate association with one in whom the fascination of a commanding intellect was marvellously blended with reverential love and lowly self-surrender to her Lord and Redeemer.

The heartiness with which E. P. Kirkbride threw herself into the work proved very helpful to H. C. Backhouse, and, on the return of Jonathan Backhouse to Europe a few months later, she obtained a minute from her Monthly Meeting (that of Twelfth Street, Philadelphia), encouraging her to continue her service as companion to her English friend, in the further prosecution of her labours on the American continent. It seemed an arduous undertaking for one then comparatively young, and in no official position.

"There was," writes H. C. Backhouse, in recording the decision of the Monthly Meeting,

“a very general expression of unity, and many shed tears that such a thing could be. It was indeed a confirmation of my faith.

“I very fully expressed my feelings with regard to my young friend, and how jealous I had been of myself in them; yet boldly confessing that I believed it was a merciful provision of the Great Head of the Church, who knew us altogether as we were, and all the circumstances of our lives, to choose for me one so remarkably adapted to minister to my necessities, and whom I loved as an adopted child.” This was in the Fifth month, 1832, from which time until H. C. Backhouse sailed for England, more than three years later, in the Tenth month, 1835, E. P. Kirkbride, continued, with but little interruption, her faithful companion. It is not the purpose of this notice to follow her through the deep and varied interests of these years. Whilst not without their spiritual conflicts and occasional hardships, they were to E. P. Kirkbride years of inestimable privilege and blessing.*

It was in 1836 that she paid her first visit to England; during which she accompanied H. C.

* Many interesting details will be found in the Memoirs of H. C. Backhouse, published by her beloved daughter Jane Gurney Fox.

Backhouse in a journey in Scotland and some parts of the North of England, and was for the first time introduced by H. C. Backhouse to the large circle of her near relatives, among whom Elizabeth Fry and her brothers, Samuel Gurney and Joseph John Gurney, were at that time conspicuous.* Returning to America, in 1837, she did not again visit England until the autumn of 1840, when she settled for a while at Darlington as an inmate with her friends, Jonathan and H. C. Backhouse. She thus became a member of Darlington Monthly Meeting, by which, after accompanying H. C. Backhouse in some further religious service in Scotland, she was recorded as a Minister of the Gospel on the 20th of the Seventh month, 1841.

Her marriage with Joseph John Gurney took place at Darlington on the 21st of the Tenth month of the same year. It was, says J. J. Gurney, "a solemn, happy, favoured marriage day." "A beautiful crown," adds H. C. Backhouse, "bestowed by the Father of mercies, after many years of faithful service."

Her cup of blessing might now be said to be filled to overflowing ; and "the garment of praise"

* Their father was the elder brother of the father H. C. Backhouse.

to be indeed given in exchange for "the spirit of heaviness." Yet no one felt more thoroughly than she did the responsibilities involved in the step which she had taken. It was to her, at least for a time, the giving up not only of home and home associations, but of her country. As the wife of Joseph John Gurney, and the mistress of his house, she was called to act with the holy consistency befitting a Christian minister, under circumstances to which her previous experience afforded little, if any parallel. The position was doubtless one of great privilege, but it was also one of peculiar delicacy, requiring constant watchfulness, and the habitual exercise of Christian wisdom and discrimination. Strangers, who had never felt the charm of her true Christian refinement, might, perhaps, doubtingly ask, "Has she indeed counted the cost of the experiment and the peril of failure? Is it possible for her, with her American training and strong American predilections, to adapt herself to the manifold requirements of her new home in England, so unique in its special surroundings of Christian life and culture?" To questions such as these she could return but one answer. It was the answer of quiet confidence and child-like faith; of humble trust, resting in

His love who hath said, "My grace is sufficient for thee." And assuredly the result proved that she had not been mistaken. "No woman, as I believe," says her husband, writing at Earlham soon after their marriage, under date Eleventh month 1st, 1841, "ever slipped into an important new position in life with more of grace, ease, and dignity, as well as good sense and principle." Her demeanour, simple yet dignified, and void of all affectation; her genuine kindness of manner, her forgetfulness of self, her habitual "truthiness," and the warmth of her affections, quickly won the loving admiration and respect of the various members of the large family circle into which she had entered, who to the last delighted to recognise in her the beloved wife and widow of one whom no time or change of circumstances could suffer to be forgotten by those who had once known and loved him.

The varied incidents of her married life, its quiet joys, its tender solitudes, its abundant labours, and its hallowed close, may be read in the second volume of her husband's memoirs. She was his devoted companion in his extensive travels in Great Britain, in France, Switzerland, Germany, and the Channel Islands. She was with him in his interviews with the late King

Louis Philippe and his queen, and other eminent personages. And when he was called to weep at the graves of his brother-in-law, Sir Thomas Fowell Buxton, and his beloved sister Elizabeth Fry, and of other endeared relatives and friends, she was ever near with the unfailing support of her sympathy and love.

But it was not on these occasions only that her influence became felt. She knew the value of example, and how good is the word spoken in season. And when her husband's convictions were verging in the direction of total abstinence, it was she who, in the family circle, was generally believed to have "clinched the nail." It is to her zeal, coupled with that gentle stimulus which few besides a wife know how to give, that we owe the completion, notwithstanding his gradually enfeebled health, of two, and these not the least important, of his works,—"The Papal and Hierarchical system compared with the Religion of the New Testament," first published anonymously in 1843, and his invaluable "Thoughts on Habit and Discipline," first published in 1844.

Little more than five years had passed away, years of blessed communion and of countless mercies, when E. P. Gurney suddenly, though not altogether without premonitory warning, found herself

a *widow*. Her beloved husband was taken from her, after a very brief and almost painless illness, on the 4th of the First month, 1847. Words cannot describe the desolation of the change. It was a widowhood indeed. None but He who had given her such a husband could supply the void occasioned by his death.

She was for a time as one stunned. Her experience was that of the Psalmist, "I was dumb, I opened not my mouth because *Thou* didst it." How often are the deepest depths of sorrow changed, for the believer, into springs of consolation. To his stricken heart how precious is the truth that the Lord's family is not divided in death, but is still one in Him who is its ever-living Head, both on earth and in heaven. Great as may be the contrast between the service of the upper and the lower sanctuary, He who is its one glorious Object is everlastingly the same. It is love to Him, in subjection to His will, that gives the seal of holiness and joy to the ministry of the redeemed, whether on earth or before the throne. Thus was E. P. Gurney enabled to find relief and consolation in maintaining the attitude of humble submission and faithfulness. Each day brought its appropriate duty ; whilst the arrangement of her husband's papers became the sweet solace of

her intervals of leisure. Meanwhile death was thinning the ranks of her friends. It was a mysterious dispensation which in 1848, scarcely a year after her husband's decease, summoned to an early tomb, upon a foreign shore, his beloved and only daughter, the wife of John Church Backhouse. The event, with its attendant circumstances, sent a thrill of sympathy throughout the wide-spread circle.* Two years later her long-loved friend, H. C. Backhouse, finished her course at Darlington, in the Fifth month, 1850, soon to be followed by J. J. Gurney's faithful sister Catherine Gurney.

It was as a bereaved widow that E. P. Gurney returned to America, where she took up her residence at West Hill, near Burlington, New Jersey.

* Anna Backhouse had gone abroad under medical advice, but her health gradually declined, and she peacefully breathed her last on the deck of a steamer in the Bay of Palermo, whither she had retired with her husband from an insurrection that had broken out in that city, in connection with "the war of Liberation." (For another account, with some further particulars, see *supra*, p. 11.) Almoſt her laſt words were, addreſſing her huſband, "I am going to Jeſus. Farewell, my deareſt, farewell! This is hard for thee, but look to Jeſus, love Him, live to Him; and our darling Johnny" (their only ſurviving child), "do bring him up in the *right* way. Give him a good education, and let him be brought up as a 'Friend.'"

It was a beautiful home, amongst long-loved and congenial friends. Stephen Grellet, John Cox, Richard Mott, and others of that generation, were still living at Burlington ; whilst at Philadelphia, at an easy distance, she could enjoy association with a still larger circle of the Friends of her childhood.

Here she remained for several years, using hospitality "without grudging," and desiring to be faithful to the call of her Divine Master in the exercise of her ministry. She was thus enabled, in the summer of 1853, to welcome to her American home her long-tried friends Josiah and William Forster, during their last visit to the United States as members of the Anti-Slavery deputation from London Yearly Meeting ; and feelingly to sympathise with the surviving members of the deputation on their return to England after the lamented decease of William Forster, in East Tennessee, in the early part of 1854.

Under the impression that her Lord and Master had yet work for her to do in Europe, E. P. Gurney once more crossed the Atlantic towards the close of 1855, making the house then recently occupied by William Forster and his widow, at Earlham Road, near Norwich, her temporary home for the next two or three years.

It was during this, her last visit to England that her beloved brother-in-law, Samuel Gurney, died at Paris, on his way home from the South of France, early in the Sixth month, 1856. E. P. Gurney was present at his funeral in the Burial-ground at Barking, where lay the remains of his tenderly cherished wife, and their beloved sister, Elizabeth Fry. Her address on the occasion, with its touching allusion to the faithfulness of Joshua, and of "the elders who overlived" him,* and how easy it is for the successors of the Lord's children, like the successors of those elders in ancient Israel, to neglect their greatest privileges, will not easily be forgotten by those who heard it. The decease of her brother-in-law was followed in 1857 by that of another noble-minded relative, Anna Gurney, of Northrepps Cottage, and, still later, by the removal of her husband's loved nephew, Sir Edward North Buxton. E. P. Gurney keenly felt these bereavements, but, through all, sought steadily to pursue her own path of apprehended duty. An extended religious visit to the Vaudois Valleys, and to other places in the North of Italy, and to those professing with Friends in the South of France, occupied the autumn of 1856, whilst

* See Josh. xxiv. 31.

the autumn of the following year was spent in a similar visit in Switzerland and Germany.

In all these engagements her friends Robert and Christine M. Alsop were her kind and helpful companions. Near Genoa they had a deeply interesting opportunity of sympathy with that "lovely Princess," the widow of the late Duke of Orleans, whose popular husband, the eldest son of the late King Louis Philippe, had died, as will be recollected, from the effects of an accident, in 1842. They afterwards had a similar interview with the Dowager Empress of Russia (the widow of the Emperor Nicholas), at Nice ; and, still later, with the late King of Prussia, brother to the present Emperor of Germany, in Berlin, in 1857.*

Her service for her Lord in Great Britain and on the Continent of Europe being now, as she believed, accomplished, E. P. Gurney finally, on the 28th of the Eighth month, 1858, sailed for America, where she spent the remainder of her life. West Hill, near Burlington, N.J., once more became her principal home, but during the heat of the summer she was accustomed to retire

* Further particulars of these journeys may be found in the "Memorials of Christine M. Alsop" (pp. 138-159), and in the printed minutes of the Yearly Meeting of London for the year 1858 (pp. 57-61).

to "Earlham Lodge," a seaside retreat, admirably suited to her needs, at Atlantic City, on the New Jersey Coast.

The last twenty-two years of her life thus spent in America were not years of indolence or inactivity. Her easy outward circumstances were, in her view, no warrant for self-indulgence. She had been divinely taught that she was not her own, and it continued to be her earnest desire still to place herself at her Lord's disposal, under the realising sense of her responsibility as a steward for Him to whom she owed all.

There being at that time no regular meeting of Friends at Atlantic City,* it was her practice for many years, when staying there, to open her rooms for the purpose of public worship according to the simple usages of our religious Society. These meetings were largely attended both by Friends and other visitors. They are described by one of her nieces as often "crowded with a mixed company of gay, fashionable people, mingling there with simple Quakers, all appearing solemnized and impressed, both by the silent worship and the loving powerful appeals to accept the truth as it is in Jesus. Many were the sorrow-

* A Friends' Meeting has been since established at Atlantic City.

ing, heavy-laden hearts, that were comforted and cheered."

"I can hardly tell thee," writes E. P. Gurney to a beloved relative at Darlington, under date Eighth month 2nd, 1866, "what these meetings are to me. Both our large parlours and the hall packed closely every First-day morning; and myself feeling as though it were impossible for one so poor and weak to be made an instrument in feeding the multitude. But I am bound in gratitude to say that the great Minister of ministers makes Himself known amongst us, blesses the bread and breaks it, and condescends to employ one of the most unworthy of His servants to hand it to the almost famished ones, of whom there are not a few in this vicinity, weary of forms and panting for the substance. With such as these we have sometimes been permitted to sit down as at the table of the Lord, enjoying true communion, and realising that 'the blood of Jesus cleanseth from all sin.'"

"About two weeks since," continues E. P. Gurney, "we had five Jews at meeting, wholly unknown to me. The occasion proved to be a strong confirmation of my faith, as I could only speak of the Messiah being come, the Jews' rejection of Him; their relentless cry, 'away with

Him, away with Him ;' 'crucify Him, crucify Him ; we will not have this man to reign over us ;' and then the height and depth of the love of God in Christ Jesus — 'If any man sin we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' How surprised was I afterwards to find that some of Abraham's children had been present with us ; and how was my faith strengthened in the immediate teaching of the Holy Spirit."

Besides these home engagements E. P. Gurney was at this period of her life (to use the words of a brief notice that appeared in the *Friends' Review** shortly after her decease) "frequently drawn to travel in the service of her Master ; in the course of which engagements she visited most of the Yearly Meetings on the American continent. Her public services in the ministry were generally brief, but remarkably solemn and impressive. While she did not shrink from declaring the whole counsel of God, and extending the voice of needful caution and exhortation, her delight was to "show forth the

* For Eleventh month 19th, 1881, vol. xxxv., page 228.

lovingkindness of the Lord" and His mercy to the repentant sinner. Strangers were often singularly impressed with her ministry ; and her abundant experience of trial and bereavement enabled her effectively to administer to the sad and suffering, both publicly and privately, the comfort wherewith she herself had been comforted of God.

"Of great vivacity of temperament, and possessing a tenacious memory, her conversation was singularly attractive ; and many will recall visits to her lovely home as occasions of rare social enjoyment. Naturally open-hearted and generous, her charities were dispensed most liberally though with conscientious discrimination, feeling that she was but the steward of the abundant means which had been entrusted to her keeping, and that for these, as well as all her powers of body and mind, she was deeply responsible."

The awful struggle which finally led to the extinction of slavery in the United States was watched by E. P. Gurney with solemn interest. Allusion has already been made to some of the opportunities of which she had thought it right to avail herself, of pleading the cause of her Divine Master before those in authority in the old world. And it is not surprising that, in this hour of her country's anguish, her heart was drawn forth in a

sympathy not easy to be described towards the distinguished man then at the head of the American Government. But she knew that for every right step there is the appointed time ; and for that she was willing to wait. The war was already in the second year of its duration. Sanguinary battles had been fought with but little apparent result, when in the autumn of 1862 E. P. Gurney felt that the time had come for her to seek a personal interview with the President. She was accompanied by her friend James Carey, from Baltimore, and by one or two intimate friends of her own sex from Burlington.

It was a critical period. The armies of Lee and McClellan were confronting each other in the neighbourhood of Washington, and the President, finding the capital in danger, had issued a call for several hundred thousand additional troops. Every available moment of his time was precious, and two days were spent by E. P. Gurney and the friends who accompanied her in fruitless efforts to see him. They had given up all hope, when to use her own words, "the great iron door seemed to open of itself, and a most interesting interview, we had." It was on the morning of the First day of the week, "in a beating rain," that the little party repaired to the "White House," where

they were at once introduced into the private apartment of President Lincoln. They quickly recognised his tall, commanding figure, as he rose to receive them ; and the cordial grasp of his hand as they were separately named to him, at once placed them at ease. Deep thoughtfulness and intense anxiety marked his countenance, and created involuntary sympathy for him in this great national crisis. He at first supposed E. P. Gurney to be from England, but was soon undeceived. Drawing her chair near to his, she gave him to understand that it was no motive of idle curiosity which had induced her to seek such an interview ; but that she had come in the love of the Gospel of our Lord and Saviour Jesus Christ, that blessed Gospel which breathes "Glory to God in the highest ; on earth peace, goodwill toward men." She then proceeded to assure him of the deep sympathy which in common with the members of her own religious Society, and indeed with every true-hearted citizen of the United States, she had felt for the President in his arduous duties. He listened with respectful attention whilst she calmly unfolded in an address, the delivery of which occupied about fifteen minutes, the "exercise of her spirit" on his behalf. She then bent the knee in fervent supplication

for him and for her country. It was a touching scene. The little party stood in reverential awe ; the President appearing bowed in heart under the weight of his deep responsibilities. The bright waters of the Potomac were in the distance, whilst upon its shores stood the two opposing armies arrayed against each other, awaiting the awful moment when they should once more meet in mortal conflict. As E. P. Gurney was leaving, the President took her hand, and holding it for a few moments in silence, said, in a very deliberate manner, "I am glad of this interview. In the very responsible situation in which I am placed, as a humble instrument in the hands of my Heavenly Father, I have desired that all my words and actions may be in accordance with His will ; but if, after endeavouring to do my best with the light which He affords me, I find my efforts fail, then I must believe that, for some purpose unknown to me, He wills it otherwise. If I had had my way this war would never have been, but nevertheless it came. If I had had my way the war would have ended before this, but nevertheless it still continues. We must conclude that He permits it for some wise purpose though we may not be able to comprehend it ; for we cannot but believe that He who made the world still

governs it. I repeat that I am glad of this interview."

Some time afterwards E. P. Gurney addressed a letter to President Lincoln, to which, after a considerable interval, he replied as follows :—

"Executive Mansion, Washington,

"September 4th, 1864.

"ELIZA P. GURNEY,—My esteemed Friend, I have not forgotten, probably never shall forget, the very impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago. Nor has your kind letter, written nearly a year later, ever been forgotten. In all it has been your purpose to strengthen my reliance on God. I am much indebted to the good Christian people of this country for their constant prayers and consolations, and to no one more than to yourself. The purposes of the Almighty are perfect, and must prevail, though we erring mortals may fail to accurately perceive them in advance.

"We hoped for a happy termination of this terrible war long before this, but God knows best and has ruled otherwise. We shall yet acknowledge His wisdom and our own error therein. Meanwhile we must work earnestly in the best

light He gives us, trusting that so working still conduces to the great end He ordains.

“Surely He intends some great good to follow this mighty convulsion, which no mortal could make and no mortal could stay. Your people, the Friends, have had, and are having, a very great trial. On the principle of faith opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma some have chosen one horn, and some the other. For those appealing to me on conscientious grounds, I have done and shall do the best I could and can in my own conscience under my oath to the law. That you believe this I doubt not, and, believing it, I shall still receive for my country and myself your earnest prayers to our Father in heaven.

“Your sincere friend,

“A. LINCOLN.”

The course of public events is well known. It is unnecessary here to do more than allude to the fact, that soon after the foregoing letter was penned its noble-minded writer was, for the second time, elected President of the United States. His inauguration took place in the Third month, 1865, and within a few weeks from that time he had the joy of seeing the war brought to a close.

He lived but a few days after this great result had been achieved. A pang of astonished grief startled the people of America and of the whole civilised world on hearing the tidings of his assassination. E. P. Gurney had the mournful satisfaction of learning that her letter to the President, written nearly two years previously, had been carefully treasured up by him, and was in his breast pocket when the fatal shot reached him.

E. P. Gurney was a warmly attached member of the Society of Friends, but she was none the less prepared to adopt to the full extent of its meaning the salutation of the Apostle, "Grace be with all them that love our Lord Jesus Christ in sincerity." This catholicity of spirit involved no surrender of her own special convictions. It was rather her faithfulness to these convictions that led her into closer sympathy with those whom she believed to be alike faithful in other communions. She was already growing up to years of maturity when the distressing events occurred in her own and some of the adjacent Yearly Meetings, which resulted in the withdrawal from the body of Friends with which she was connected of so many who had once been her fellow-members. It is not needful here to dwell upon the particulars

of this painful separation.* It was a time of peculiar difficulty, especially for the young. The conflict involved in the separation had been felt even within her own beloved family circle. She was at the time herself in the depth of her first great sorrow, to which allusion has already been made. Her faith was thus proved in various ways. The trial seemed at the time hard, and not easy to understand. But there was a blessed purpose secretly working through all. She could in later years look back upon these varied exercises, and discern in them an essential part of that hallowed discipline through which, under the guidance of the Spirit of truth, her heart was established in a firm and unwavering faith in Jesus Christ and Him crucified. And all that she was subsequently permitted to taste and to partake of in her own experience in the course of her lengthened life still served to confirm her in this precious faith.

Intimately connected with this experience of the preciousness of Christ, and of the reality and blessedness of the guidance of His Spirit, was her steadfast conviction of the essential union which must ever subsist between a living faith

* See *Memoirs of J. J. Gurney*, vol. ii. ch., 27, and the Declaration issued by Philadelphia Yearly Meeting in 1828.

and the obedience of child-like love. She would again and again insist upon the indispensable blending of the two in the new creation, and how necessary it is that they should both be found working together in order to the bringing forth of fruit unto holiness. Nothing, she was persuaded, can ever be a substitute for the denial of self, and the taking up of the daily cross in unreserved dedication to Him who has loved us.

The many-sidedness and the unity of "the Truth as it is in Jesus" was another theme on which E. P. Gurney loved to dwell. With all its manifold comprehensiveness, as she would again and again remind her friends, no portion of this Truth can be removed, misplaced, or exaggerated without danger to the rest. Its parts may at times appear separate, and even conflicting; but in its innermost essence it remains in its entirety one and undivided; and in that house, which is "the Church of the living God," the even balance, "the balance of the sanctuary," must be in constant use to maintain every part in its true place, and with its just weight and proportion. Even a half-truth, she would emphatically say, if exclusively insisted on, may become a lie in the implied suppression of the rest. Hence, she would entreat her younger

friends to be on their guard against exclusive views and one-sided assertions. She longed that theirs might be a knowledge reaching further than the surface. It was her prayer that their whole inner being might be so yielded up to the illuminating and transforming power of the Spirit of God, that in the exercise of a humble and heart-purifying faith, they might receive the Lord Jesus Christ both as their justifying and their sanctifying Redeemer, in all the sufficiency of His pardoning grace and the reality of His spiritual reign. Earnestly as she disclaimed every pretence to spirituality where His sacrificial or mediatorial work is set aside or disbelieved in, her protest was no less decided against a preaching of Christ or a profession of the Gospel in which the work of the Holy Spirit is not steadfastly maintained in its fulness and immediateness as set forth in Holy Scripture.

Far indeed was E. P. Gurney from the presumption of attempting in any wise "to limit the Holy One" in the working of His grace. But every year strengthened her conviction that the law by which He is pleased to regulate spiritual life is ordinarily that of *progressive growth*; "first the blade, then the ear, then the full corn in the ear." She was persuaded that the exceptions to

this law, if any, are extremely rare ; and that the cases which may at first sight be taken as exceptions are, on more careful examination, generally found to be such, more in appearance than in reality. Hence her increasing dread of any course of religious teaching which seemed to her to foster that which is merely impulsive or sensational ; and her deepening sense of the blessedness of patient subjection to the Lord's gracious discipline and counsel from the earliest to the latest stages of the Christian's walk.

The approach of the evening of life brought with it many inevitable changes. Two widowed sisters, to whom she was tenderly attached, had lived either under her own roof or very near her, to their mutual inexpressible comfort. She had watched over them in their gradual decline, and peaceful close. The threefold cord that had bound them to one another was very precious ; and she felt much as she realised her position as the last of that once numerous and loving family band.

Other alterations took place in the circle by which she was surrounded at Burlington. Stephen Grellet, John Cox, Richard Mott, and dear aged Mary Allinson, passed away, to be succeeded by others, younger indeed, but not

less beloved. Among these the late Dr. Joseph W. Taylor and his like-minded sister Hannah Taylor (who still survives), with his brothers and their families, must not be forgotten. With Dr. Taylor and his sister especially, E. P. Gurney formed a warm and lasting Christian friendship. The grounds of their simple residence—the Woodlands—adjoined those of E. P. Gurney, and when at home and in health they were frequent visitors at West Hill.

Dr. Taylor had travelled extensively. He had been in India, and at the Cape; in South America and the West Indies. He had visited many of the countries of Europe; besides being familiar with almost every leading State of the Union, from the Atlantic to the Pacific. He had been the loving companion of Joseph John Gurney and William Forster; and on hearing of the illness of the latter had, at his particular request, at once hastened to join him, travelling day and night more than 1,300 miles, from New Jersey to Tennessee; only to hear the announcement of his death.* He was the efficient escort of our late beloved friend John Hodgkin, on his way back to England; and from time to time, to the

* See "Memoirs of William Forster," vol ii., p. 395.

close of his life, freely gave himself up to leave his peaceful home and surroundings, regardless of his own personal comfort, whenever he thought he could assist those whom he looked upon as the Lord's messengers. Humble, devoted, self-sacrificing, diffident almost to a fault, he rests with that Redeemer whom it was his joy to serve upon earth, having left to the sorrowing Church, which has found it hard to give him up, an enduring monument of his wise and large-hearted beneficence in the college for young women at Bryn Mawr, near Haverford, Pennsylvania, with its noble endowment of upwards of £150,000 sterling ; in which, under the gracious fostering care of Him to whom alone he desired to dedicate it, we may thankfully believe that many, calling themselves his spiritual children, in generations yet to come will receive a wise and efficient training, at once large-hearted and Christian, in harmony with the great principles of the New Testament as held by our religious Society, for which they will rise up and call him blessed.

At Philadelphia also there was a large circle with whom E. P. Gurney continued to maintain delightful Christian intercourse. The writer trusts that he may be excused if he ventures for a few moments to indulge his feelings

of grateful love, which he finds it difficult wholly to suppress, as he recalls the names of some of these honoured and never-to-be-forgotten friends. There was Israel W. Morris, the aged veteran of Greenhill Farm, near Philadelphia, whose recollections reached back to the times of Washington, if not also to those of the Revolutionary War ; who in younger and middle life was, like Dr. Taylor, a devoted companion and helper to the Lord's messengers, and remained to the last an upright pillar in the Church, whose memory is precious to those who knew him. With him may be associated three others, all remarkable men, presenting in their somewhat differing characteristics, varied aspects of the same precious Truth which they equally loved—Thomas Evans, a member of a well known and influential family, the compiler of the "Exposition of the Faith of the Society of Friends," and one of the Editors of the "Friends' Library," whose mind, disciplined in the School of Christ, and enriched by varied reading and culture, was a treasury of Christian wisdom and experience—Samuel Bettle (whose father had been the able Clerk to Philadelphia Yearly Meeting during the trials of the Separation), in whom the calm dignity of the Christian minister was beautifully combined with the

clothing of humility, and a sympathy inexpressibly tender ; and Charles Yarnall, a wise and faithful Elder, distinguished for sound and enlightened judgment, and a mind of varied culture seasoned with grace. Nor must his beloved sister, Amy Y. Tatum, also an Elder, or John M. and Mary Whitall be forgotten in this little sketch (brief and imperfect as it must necessarily be), all overflowing with love, impressed with the King's image, and ready to be spent in His service.

Such, amongst many others that might be named, were the Friends amongst whom E. P. Gurney felt it a privilege to pass the evening of her day, and whom it was her lot to survive. Though keenly feeling their removal, she durst not repine. At every stage of life's pilgrimage she had still to testify of abounding mercy. As her older friends were withdrawn one by one, "she continued to be surrounded by a circle of loved and loving younger relatives, who repaid her early nurture with affectionate care as her strength declined. Her last illness was of about three weeks' duration, and amid the pressure of disease she gave ample evidence that her work had been done while it was yet day. She died at West Hill on the 8th of the Eleventh month, 1881, in her eighty-first year. A large and

sorrowing company gathered at her funeral in the Meeting-house, at Burlington.”* By a happy undesigned coincidence, Richard Hanbury Joseph Gurney, her husband’s youngest grandson, with his youthful bride, a grand-daughter of the first Sir Thomas Fowell Buxton, and William Fowler, M.P., one of the nephews of his second wife, all from England, were present and added to the interest of the occasion. Various affectionate testimonies were borne to the graces of her Christian life, and the blessedness of her hope full of immortality.

Let us rejoice in her joy that, through the mercy of that Saviour in whom alone she trusted, the words of her own beautiful hymn, written in 1875, are now become to her a glorious and everlasting reality :—

“ The other side ! how fair it is !

Its loveliness untold,

Its ‘ every several gate a pearl,’

Its streets all paved with gold.

“ How sweet to join the ransomed ones

The other side the flood,

And sing a song of praise to Him

Who washed us in His blood.

* From the notice in *Friends’ Review*, already quoted.

“ Ten thousand times ten thousand
Are hymning the new song !
O Father, join Thy weary child
To that triumphant throng !

“ But oh ! I would be patient,
‘ My times are in Thy hand,’
And glory, glory dwelleth
In Immanuel’s land.”

SKETCH OF THE LIFE
OF
ANNA HARRISON.

BY HER DAUGHTER.

ANNA HARRISON was born at Uttoxeter, in Staffordshire, in 1797. She was the eldest child of Samuel Botham and Ann Wood, great granddaughter of William Wood, the discoverer of platinum and the object of Swift’s fierce attack, in the famous “ Drapier’s Letters.” A still earlier ancestor was Cardinal Du Bois’s brother, who with his family fled to England at the Revocation of the Edict of Nantes, and who, the better to hide himself from all recognised connection with the old religion, or his bad old brother the Car-

dinal, took the anglicised name of Wood instead of Du Bois.

From her mother, Anna Harrison inherited a buoyant temperament, and an active mind and hand—evidences of her Gallic descent. From her father she inherited the subjective and reverential bias of her mind, and a tendency towards the spiritual and poetical side of ideas. Two little traits of her childhood may illustrate these tendencies. Her father was a man of ascetic habit, a born recluse, indeed. He read daily such books as “Michael de Molinos” and the “Imitation of Christ,” as well as “John Woolman’s Journal,” and other Friends’ books, and he evinced a perhaps over-scrupulous conscience in his dress, furniture, and the rules laid down for family observance. Loud laughter he never for a moment tolerated ; and although he loved his children tenderly, he had, as we should now think, a rather severe mode of cultivating their affections. But in after years his daughter used to say that he was a man that impressed those who were with him as one to whom the Divine Presence was a deep reality. He feared that intercourse with the world outside his own family might, as he said, contaminate the simplicity of his children, and he wished them to be kept from a love of luxury

or a pursuit of pleasure. For instance, the nurse was forbidden to take the little girls, when out walking, through certain streets, lest they should hear the peal of the organ in the only church of the small town ! On the other hand, he cultivated their higher interests by taking the children long quiet walks into the country, and by pointing out to them the extreme beauty of buds and flowers, and even of blades of grass, and by teaching them to draw, and in the encouragement of their small endeavours. These quiet walks were a perpetual joy to the little Anna ; they gave freshness and delight to her quiet guarded life. I have heard her describe these country rambles with a vividness and particularity which has reminded me of Wordsworth : the same passionate love, the same spiritual insight. For the rest, Anna and her youngest sister Mary were very much left to their own devices for amusement ; they played and talked together, and lived in a rich world of their own. As they grew older they read and studied together, and cultivated their own minds in a way that is almost unknown amongst the young people of the present day. This little Mary grew up to be well-known as Mary Howitt ; and not only in childhood, but through their long lives they were close companions and dear

friends. Their joys and sorrows were always told to one another, through a long and constant correspondence.

An accident threw a copy of Watts's "Divine and Moral Songs" in their way, and the children's delight was so great that they set themselves to learn all the hymns. But such was the susceptibility of the little Anna's mind, that the solemn words of the hymn beginning—

"How glorious is our heavenly King, who reigns above
the sky,"

so overawed her sensitive imagination, that for years afterwards she did not dare to raise her eyes to the sky, such a sense had she that the blue vault was the dwelling-place of the Almighty.

One day she found her way into a lumber-room. There she caught sight of an old Bible, and turning over its yellow leaves she came upon words that she had never heard at the usual morning readings—the opening chapters of Luke, which her father objected to read aloud, and the closing chapter of Revelation. The exquisite picture of the Great Child's birth in the one chapter, and the beauty of the description of the New Jerusalem in the other, were seized upon by the eager little girl of six years old, with a rap-

ture which, she used to say, no novel in after years ever had for her.

In childhood, as throughout life, she had an absorbing love for flowers. When about eight years old she painted a scarlet geranium, with a spray of blue larkspur lying across it. The drawing finished, she took it to her father's office, expecting, as usual, his praise and sympathy. "See, father," said she, "how pretty the flowers are together!" The father took the little sketch, examined it, praised the drawing as correct, but added, "It is a pity, my dear, that thou should have chosen two such vivid colours;" and then, leaving his seat and going to the fire, he quietly laid it on the flames! My mother stood and watched the painting as it curled and writhed and blackened in the blaze, until it had gone. Such was her entire persuasion that "her father knew best" that she left the room without the shadow of bitterness or resentment. Even in relating the incident to us she used always to finish the little story with the exclamation, "My dear father!" Her disposition was naturally so reverent and religious that she seemed to be one of those "on whom the voice of God fell in childhood." Her gentle, pure spirit, "did the Will, but knew it not." She was sometimes deeply impressed in

Meeting, and even as a child she put herself under rule and order of self-denial, that she might try herself whether or no she could be faithful unto death if times of persecution came again. This was partly suggested by "Foxe's Book of Martyrs," the only book except the Bible she was, at one time, allowed to read on First-day.

This excellent gentleness of mind and manner were hers in childhood, in middle life, and in old age. But with it was combined a ready cheerfulness and energy of mind and body, that gave a certain alertness to everything she did, and seemed to forbid the possibility of an idle moment. "What should I have done in all our troubles, Anna dear, but for thy hopefulness?" her husband used to say.

In 1823 she married Daniel Harrison, and went to live in Liverpool. Shortly after her husband's father died, and she offered to take charge of his youngest son, a boy of about nine years old; and she faithfully taught and trained the little fellow until he was ready for boarding-school. At this time she also took a practical interest in two or three young Friends who were trying to supplement a somewhat neglected education. Years afterwards one of them used to say that it was through Anna Harrison's judicious encourage-

ment that a latent talent was developed, which proved of great help to her at a time when she and her young children were left almost unprovided for.

Here I may quote a few words written by my sister soon after our dear mother's death :—
“The first impression that comes to me in recalling the sweet mother's character is that of deep seriousness, and a meekness under which lay great strength and courage, and the power of the most entire unconscious self-sacrifice, tender and touching to look back upon. With this depth and thoughtfulness of nature, she possessed a bright activity of mind and a delight in all that was refined and gentle. She was never trivial, never subject to ‘chance desires.’ Her healthy mind and body loved work. She was always employed. I cannot remember ever to have seen her idle, or occupied in anything that was unworthy.” She had a tender sympathy for suffering in any form, and she acted promptly for the relief of pain, even when solicited only by the poor brute creatures. In late years she took a practical interest in the Anti-Vivisection movement ; and she never took a drive in a fly or friend's carriage without trying to incite the driver to treat his horses considerately. As I

write I recall how, on the last morning she lived, when she overheard me ordering that our little dogs should be tied up, lest their barking should disturb her, I heard her remonstrate in her weak voice, ‘Poor dogs !’” My sister again says, “She visited amongst the poor, and many looked to her for help. I was often her companion, and I remember how tenderly she sympathised with and tried to cheer the downhearted ; but after we had left them how sad she was. Charles and I were often her small messengers to those poor friends of hers. I remember the green basket, which was kept for the purpose of carrying to the sick some delicacy or warm dinner neatly arranged in its clean napkin.” I think it was this generosity of nature, united to a strong sense of duty, that made her attend her children with an unflagging zeal and patience, rare even in those who are said to be fond of children. My mother was not naturally fond of children ; but she never spared either thought or attention, and oh, how conscientious was her devotion and care ! My sister again says :—“ You will remember how she used to come to our room at night and sit by our bedside, and read a psalm or chapter, or repeat some of her many sweet hymns, and how a blessing seemed to have gone when she had left us and

had closed the door. Our winter evenings were delightful. Two evenings I can recall : one when mother read to us the ‘Ancient Mariner.’ The other when the servant, who brought in the candles and snuffer-tray, was told to put out the lights, the flicker of the firelight being so much more pleasant, casting its many shadows about the room.” My mother’s *repertoire* of stories and verses seemed to us never ending. For the little ones there were Jane Taylor’s clever rhymes. For the elder ones my aunt Howitt’s “Natural History Sketches ;” Cowper, Scott, Wordsworth, extracts from Pope’s translation of the Iliad, and ballads of all kinds and times, from the “Hermit of Warkworth,” and “Edwin and Angelina,” to “Gentle River,” and “The Stars looked down on the Battle-plain.” What happiness it was on Sunday afternoon to sit at her knee in her little dressing-room, the sunny window filled with lovely flowers, and listen to her reading “Pilgrim’s Progress,” and our favourite hymns, such as Montgomery’s “Lines addressed to the Memory of Joseph Brown ;” Dryden’s “Veni Creator Spiritus ;” Pope’s “Universal Prayer,” and “Vital Spark ;” Cowper’s “Light Shining out of Darkness ;” Scott’s “Helvellyn,” and many others. She would point out the deeper meaning

of some of the thoughts, and thus she did more for our culture and education than years of ordinary schooling could have done. These evenings were an impetus towards a love of literature and learned men that is in itself a foundation for the extended study of history. In parenthesis may I quote, as a further suggestion to parents, a remark of an experienced teacher, that the frequent difficulty of teaching history to the young is hardly found to exist in the case of little Jew children ; and the teacher believed the reason to be this : that their minds had been early familiarised with dates and epochs, by having at home constantly to read the Old Testament histories.

During the infancy of her elder children she took an active interest in several benevolent institutions in Liverpool, particularly amongst the "Sand girls," and for years she every week visited the Kirkdale prison. - She also took up work for the Meeting to which she belonged, and for some time she accepted the office of Overseer. Whilst holding this appointment she helped to settle a tedious piece of business that at one time threatened to make an open rupture between near friends and relatives. One of her children can remember the pain this business caused her mother, and how once, when writing a note con-

nected with it to one of the committee, she observed to those about her, that what she dreaded in these Committees of Inquiry was not so much the time or trouble they cost, but the fear she had lest she should grow censorious; and how her husband, knowing the tenderness of our mother's feelings for others, smiled as he replied, "I do not think thou need fear anything of the kind as regards thyself, my dear." Throughout life nothing so roused her indignation as sarcasms, illnatured stories or hard words.

In 1841 my father had many heavy money losses, and vigorous attention had to be given to reduce the family expenses. At once my mother met the difficulty in the most practical manner. It was through her cheerful courage that the removal to a small house, where but one servant could be kept, was made an affair of interest to us all, instead of being a matter to mourn over and grumble at; and in spite of small means and a rigid economy that had to be practised for three years, during which time two children were born, not a day passed without its reading, writing, and pleasant talk, always full of mental friction, which gave a sparkle to life even under the pressure of narrow circumstances. Then, indeed, my father felt her a true helpmate; and from her enlighten-

ment and good conversation we younger ones learnt the lesson that there are better things than money and prosperity. Ah ! some of the happiest memories of my girlhood are of that little house, with its two small sitting-rooms, where our mother's work and books, her Bible and writing materials, always lay ready for use, and her stand of flowers in the south window spread a sense of refinement over the days that were busy, nay, often laborious.

It was about this time that my mother's mind had been drawn into serious thoughtfulness on the subject of baptism. After careful consideration she came to the deliberate conclusion that, for herself at least, the sacraments were necessary, *not for salvation, but to be observed*. But she would do nothing in haste ; and not for two years did she deem it well to leave Friends and join the Church of England ; and even then the struggle was a hard one, before she determined to take a step which she knew would distress and perhaps alienate many who were dear to her as her own heart. Nothing could, however, turn her aside from the conviction that it was her duty to follow literally the words of her Lord, "Go ye and baptise all nations," and "do this in remembrance of me." But whilst taking this step, which re-

quired so much moral courage on her part, she never lost that gentleness which was ever one of her winning characteristics ; and although her husband remained unmoved by the arguments that were to her all-convincing, it must have been this gentleness which won his concurrence, if not his entire sympathy, in this matter ; for though his fear was that she was in degree separating herself from him, he, with true nobleness of feeling, accepted his wife's struggle of mind in the undertaking ; so much so indeed, that when the letter to the Monthly Meeting containing her formal resignation of membership was written, he looked it carefully over, and suggested here and there, what he thought, certain verbal improvements. This difference in their views did not, however, separate my dear parents, but seemed rather, year by year, to draw them nearer one another. My father remained a thorough Friend to his life's end, and, except for the observance of the Sacraments, my mother's sympathy with Friends was great. She worked for the Peace Society, and always loved and practised simplicity of living. But the examination of their differences would seem to have deepened their intellectual intercourse, and for years it was their habit to read aloud together several hours of the afternoon.

As my father's circumstances brightened, and more help and leisure fell to my mother's lot, she began at once to make others share in her own better fortunes. Money was always to her a trust, a talent to be put out to usury, the usury being an added comfort or blessing to those who needed. At all times she kept strict and neat accounts ; she used to say, " Words *may* explain themselves by their context in a sentence, but figures cannot ; they must be clear and regular to be relied upon." It was never her way to spend mind or time in talking of household matters in the family, or in discussing the prices of this or that. With her all was undertaken quietly and deliberately, and in matters of charity she thought that it was undignified to talk much about it, or to allude to relief that had been given, for she would say, " Those who receive the alms, were they present, would hardly like to hear themselves or their circumstances thus discussed." In the family it was once said, smilingly, that, " When she ordered anything in the kitchen for the poor she gave her orders in a whisper ! "

Idleness, as it has been said, was foreign to her nature. A sofa was so rarely used by her, that even in her old age she refused to have one in her bedroom. Industry was as her daily bread.

If in the course of her reading she met with any idea or word that puzzled her, she promptly took down encyclopedia, dictionary, or atlas, and never rested until the difficulty was cleared. She had a continual thirst for and joy in fresh knowledge, and all the margins of her botanical and other books are full of notes in her clear, neat handwriting. One of her chief studies was the Bible. Since her death seven copies of the Bible have been found ; three are bound with blank leaves, and most of them are filled with historical and critical notes gathered from various sources. These Bibles remain to her family a touching monument of her thought and excellent piety, and of her industry. Some of her own thoughts and remarks in these notes are full of beauty, as are some of the short hymns and prayers that she has left; one of these I venture to quote :—" Oh, Heavenly Father, in whose hands are the hearts and lives of all men, be pleased to spread the wing of Thy divine love over all dear to us, both far and near, especially any now in sickness, sorrow, or adversity. Be the protector of all those who travel by land or by water; have compassion on the desolate, the oppressed and the persecuted; strengthen the weak, and comfort and revive the broken in heart and the humble in

spirit: may the joy of the Lord be their strength. And, oh Lord, whose last commandment to Thy disciples was 'love one another,' by Thy mighty and all-restraining power bid wars to cease in all the earth, and give to the nations the blessings of peace, and grant to us and to Thy universal Church that we may dwell forever in Thy favour, in the light of Thy countenance, and in Thy glory, for Jesus Christ's sake. Amen."

When, in 1857, her whole family were living in Germany, she so far mastered the language and literature of the day as to make herself acquainted with the various schools of theology that were then agitating Berlin and Heidelberg; the Lutheran and the Evangelical, or High and Low Church parties of Germany; and I can recall the astonishment of Madame de Bunsen and a Lutheran minister of Heidelberg, as they conversed with my mother, when they found how accurate her ideas of the situation were. Later on, in 1873, when seventy-five years of age, she began to learn Greek, to assist herself in the study of the Gospel of John. She was assisted by one of her sons-in-law, who used to remark on the precision and beauty of the exercises she did for him. These exercises remain, too exquisitely clear and exact, and too like a piece of fine

art to be destroyed. But of this last study she was most reticent, never doing the exercises except when she was alone ; her Greek books were never seen lying about, and she would never have her name put into any of them.

In Tenth month of last year her family went for her benefit to winter in Bournemouth. In that beautiful climate she was able to drive out almost every day. She enjoyed the fine views from the windows, and took delight in the new shrubs and flowers of the neighbourhood. She watched the coming spring, the bursting of the buds and leaf of old and new friends in the garden, with keen interest. Towards the end of Third month she was well and strong enough to be able to go to church with one of her daughters and a friend without feeling fatigue. Only a fortnight before her death she greatly desired to go to Meeting, and she went with a dear nephew and niece who were staying in the neighbourhood. After driving home she walked in the garden, speaking the while of the deep pleasure the Meeting had given her. She said the silent worship, and the spoken words had greatly refreshed her spirit. This was the last time she joined in any earthly worship. On the last First-day in Third month Dr. Tuke and his brother,

J. H. Tuke, came up to take afternoon tea with her. She listened with deep interest to all that they could tell her of the benevolent mission to suffering humanity in which they were each engaged, with Dr. Tuke on his theories and experiences in the treatment of insanity, and with his brother of his schemes of emigration for the poor Irish on the West Coast, of the approaching meeting that W. E. Forster and the Duke of Bedford, at J. H. Tuke's suggestion, were at the moment getting up, on this subject. She had been deeply interested in Irish matters, and had frequently discussed them with J. H. Tuke, who now, at parting—he was going to Ireland the next day—said he should write to her, telling her how he was getting on. Alas ! how little he then thought that his long, interesting letter, written ten days after this, would arrive only a few hours after she had gone from amongst us !

On the 1st of Fourth month she caught a slight cold, from which she partially recovered. She increased it again, however, and, in spite of all loving care and skilful attention, her strength gave way. She was in bed but seven days. The first four days were painful by reason of a cough and difficulty in breathing. She lay generally very quietly, gently thanking every one who did

anything for her. She had "Pilgrim's Progress" read aloud to her. She requested to hear Christiana and her children's passage through the Valley of Humiliation and the Valley of the Shadow of Death. She exclaimed from time to time on the extreme beauty of the narrative, and remarked that Bunyan had made the woman's passage through the two valleys much easier than that of Christian. When one of her sons-in-law came to see her, she spoke of the pleasure of having seen him, adding, "I hope you have all that is comfortable. I hope they show you all hospitality." She spoke of Christchurch, to which he had been the day before, saying, "It is a beautiful building, one of the most beautiful churches in England I think. It reminds me of Llandaff Cathedral. I remember visiting it with such pleasure with my dear mother when I was a girl of sixteen." She spoke with great difficulty, pausing between her words. But her sweet good breeding and self-forgetfulness made her speak of that which would interest her visitor. During the last few days the cough left her, and she was much easier, but spoke little. On First-day she wished to hear the last chapter of E. Conder's "Basis of Faith" read to her. Every now and then expressing her concurrence in his

good and wise reflections on the scientific spirit of the present day. She had the 14th chapter of John read aloud and the 23rd Psalm, after which she said, "Thank you, my dear, that will do for the present." The next morning she knew her end was approaching, and with her old love of order, and in spite of great weakness, she had herself lifted up in bed so as to sign a document and two cheques, which she thought would be for the comfort of one or two of her children when she was gone. She was greatly relieved when this was done. Later on she asked her daughters to sing, "Jesus lover of my soul," and "Lead kindly night," and "Abide with me," exclaiming as they had finished, "Oh, how I wish I could sing!" How sadly the dear familiar words and notes thrilled through our hearts! We seemed to hear the sound of the waves of the dark river, and to know that it was close to us, and that now, at last, our sweet mother would leave us on its saddest side.

Some little time later on, after she had mentioned to one of her daughters certain little gifts she wished to have given to friends and relatives, she said, "I leave you all in God's keeping; I used to be anxious for one or the other, but not now. I have laid you all at the feet of

Jesus, even the dear little grandchildren, I leave them all in His hands. I have nothing hanging from me now. I am ready to go."

About ten o'clock Dr. N—— came the second time. After he had mixed her some medicine for the night, our dear mother called him to her side. She looked up in his face and said, "Doctor, don't give me anything to keep me, I long to be released." The Doctor took her dear worn hands between his own and held them, and said, as the sweet blue eyes were fixed on his, "I leave you in your Father's hands. Those who love you wish to do all they can to keep you with them. I do not know whether you will go to-night or not." Then he smiled and added, "Tarry thou the Lord's leisure. Be strong and He shall comfort thy heart." They looked into each other's eyes a moment or two in silence, and then he left her. Strength and peace seemed to follow the good doctor's words.

During the night her two youngest daughters sat up with her. Seeing that her waning strength was sadly tried by some of the necessary applications, A—— remarked, "Dear mother, how patient you are !" "I may well be patient," she replied softly, "when you are doing so much for me." Soon afterwards, when L—— wished to do

something for her to make her easy, she looked up softly and murmured, "We will wait for the daylight." These were her last words. She had always loved the light. Her soul had lived in it, and now she was going to the Fountain of all Light.

I will give my sister A——'s words in a letter describing the final moments of this peaceful death-bed :—"Knowing how our sweet mother loved daylight, how welcome it always was to her, and recalling how often in the winter mornings I had drawn up the blind that she might see the sun rising from the sea, I drew up a blind close to her bed, and let in the lovely light of dawn. The dear mother opened her eyes, and gazed up into the sky with a clear beautiful look of recognition ; for a second or two this serene look lasted, and than the sweet eyes closed forever, the beloved lips composed-themselves, and nothing but the slow breathing told us that life still faintly lingered. The breathing grew slower and slower, and yet more slow, until just as the timepiece chimed half-past five, came a long soft sigh and then perfect stillness, and we knew that the sweet pure spirit was with God. ' And I heard a voice from heaven saying, Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they

may rest from their labours, and their works do follow them."

A member of the Society of Friends, whom she had loved, and who had loved and known her for the last seven years of her life, speaks of her character in words which may perhaps be quoted here, as they show that even at such an advanced age her mind and sympathies were so warm and bright that she could form a new friendship with one only numbering half her years. "On that little visit I remember distinctly her keen delight and intelligent interest in the things in the garden (Kew Gardens), with plants especially. She seemed to combine the first enjoyment of the child with the observant knowledge of the botanist and practical gardener. Her sweet dignity and gentle courtesy, and her fine mind so rightly cultivated and stored, captivated me, and the happy visits she let me pay her at Beckenham, and her letters, bound me to her in loving admiration, as one of the most perfectly beautiful, and lofty, and dignified types of old age that it was possible to find anywhere. It is difficult to realise such a perfect combination and balanced whole as were found in her. Her character belonged to a bygone age, with its sobermindedness untouched by asceticism or

narrowness, its grand repose, and sweet and gentle calmness of demeanour, and, I should imagine, patient completeness and finish of execution in all her handiwork.

There was no rush or hurry about her work. She calmly and quietly put her best into whatever she undertook. If counsel was asked, she considered the question and replied to the difficulty without stint of thought or time, and through her wise words some help was sure to come. She used to give me the impression of one who did not seek to control others, and yet who must have carried influence and exercised, unconsciously perhaps, dominion wherever she was. She was sound and pure, . . . to the unseen depths of her soul, and her loyalty to Christ as her King and Lord was utterly whole-hearted ; and she could not do otherwise—with her strong, gentle, and holy nature, walking ever in the way of His commandments—than be a strong influence for good on all around her. . . .

I dare say she owed the power to win confidence and to guide, much to her unselfishness and her rare power of sympathy, and she never dogmatised, or herself took the place of the teacher, although I suppose as her opinions were thoroughly and conscientiously arrived at, she

held them firmly ; still she was so humble-minded, so beautifully modest, that she would hardly be likely to stir opposition in the minds of others. She had the charm of a gentle and almost deferential courtesy, without any touch of preciseness or chilling propriety, mingled with gracious kindness and a certain queenly dignity that belongs only to queenly natures. Yet with this elevation of nature and manner, she was so tender, and so sweetly let one feel that she really cared to be loved. She has left a great charm in many hearts which will never close over ; but her work on earth is not ended ; she has still a ministry to souls committed to her, and she fulfils it."

Another beloved friend, who knew her since middle life, writing of her, says :—" My feeling about her is, and was, that she walked with God, loving and delighting in natural beauty as an expression of His will. Quite above all littlenesses, enduring trouble as seeing Him who is eternal ; instantly responding to all right thoughts and sympathising in great causes ; strict and severe to herself, whilst most tenderly kind and sympathetic to others, and even indulgent to their weaknesses ; yet faithfully truthful about them, and a perfect friend."

CATHARINE SMITH.

CATHARINE SMITH of South Lodge, Great Bardfield, died 21st of Eleventh month, 1881, aged seventy-two.

A long period of weakness and bodily disability were allotted to this dear Friend during the last years of her life, arising from paralysis which prevented voluntary movement and deprived her of the power of speech. But during this season she was enabled fully to prove that the Lord was her helper, and that He does not lay upon His trusting children more than He gives them ability to bear; and in His love He upheld her so that patience and cheerful acquiescence in His will were the covering of her mind from day to day, and she enjoyed with thankfulness the many comforts and blessings by which she was surrounded.

Her mental faculties being quite clear, she entered into passing circumstances with lively interest, and, as had always been her wont, derived much pleasure from the beauties of nature; so that her time passed happily, though her state of feebleness was greatly in contrast with what she had known in time of health and strength, when she had often been a helper of others, and in a simple

energetic way had carried out much for the good of those around her.

These years of privation and great debility ought to be remembered by those who witnessed them, as it was heart cheering and teaching to see her quiet submission, thankfulness, and patience. And now that they are over, the tribute of thanksgiving and praise arises in the hearts of her many friends, for the precious belief, that the Lord in His goodness was with her through all, and in the end received her emancipated spirit into eternal glory in His own unclouded presence.

THEODORE SMITH.

THEODORE SMITH, of Great Bardfield Hall, Essex, died 29th of Fourth month, 1882, aged twenty-four.

He was the third son of Henry and Elizabeth Ann Smith. When about seven years old he lost his father, which made a deep impression upon him. In a memorandum made at school, he recurs affectionately to his enjoyment as a child in his father's society; and about the same time expresses his desire to be obedient and

dutiful to his mother, and kind to his brothers and sisters. On leaving school he was hoping to qualify himself for business ; but his feeble health interfered materially with this, as it had to some extent prevented his success in the pursuits of school-life. He was soon obliged to return home, and, his illness increasing, he was taken to Ventnor. Contrary to the expectation of his relations, he rallied a little ; but the remaining years of his life were passed in comparative inactivity and occasional suffering. At first he felt much disappointed that he could not join in the occupations of his brothers and young friends ; but, as time passed on, he became resigned and even cheerful and happy, accepting the many alleviations and comforts permitted him as coming from a loving Father in Heaven, and yielding in child-like submission to His chastening hand. One of his intimate friends, writing after his decease, thus alludes to the trial of his “enforced inactivity” :—

“Now the seven years are over, and very, very trying must the enforced inactivity have been, at a time when others are pushing out into the world and mingling with their fellows ; but I think it has been bravely borne, and that he has been helped to throw his influence on the

right side in such matters as were from his feeble health possible. Few, I expect, know what a severe disappointment his non-participation in the active affairs of life has been."

He took great interest in the cause of Temperance, aiding in arrangements for lectures and meetings in the village, and in collecting for the Temperance Hospital in London.

Repeated attacks of hæmorrhage often brought him very low ; but he was again and again raised up, and enabled during the summer months to walk out, and to attend meetings for worship, a privilege which he highly valued. In a few lines written for a corresponding Bible-class, on the text, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," Theodore alludes to his desire to realise more of this experience ; and continues, "How hard it is to keep all thoughts but thoughts of Him away ! but with Him all things are possible ; so much so, that He will come in and abide with us, and manifest Himself to us, even in the hour of worship. I have found it a great means of help of late, before assembling with my friends, to go aside for awhile from the busy thoughts of life, and to read to myself a portion of Scripture, taking perhaps some particular text out of that

portion to think upon while in meeting. I find nothing keeps my thoughts from wandering so much as this practice."

It was not till the spring of 1882 that he himself apprehended that the end was really at hand. During his last hours, he asked for texts, and "The eternal God is thy refuge," and "When thou passest through the waters, I will be with thee," were repeated. The hymn "Safe in the Arms of Jesus," too, was sung to him at his own request. His voice getting weaker, he could not always make himself heard: but the words were distinguished: "love,—joy,—peace;—an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." He had said, at an earlier period of his illness, that he had thought much on this text in meeting, after the decease of a friend, wondering how long it would be before he went. To the remark, "We must live each day so as to be in readiness," he responded, "I have tried to do so." He was evidently resting on the finished work of the Lord Jesus Christ, and longing to be with Him, trying shortly before the close to repeat the lines

"Soon and for ever the soldier lays down

The sword for a harp, and the cross for a crown."

This was not the expression of physical weariness, or the attitude of his soul during the last moments only; a few months before he had written to an old friend, expressing his gratitude to God for having by illness shielded him from temptations to which, in health, he might have been exposed, and saying how confidently he was looking forward to the time when he could enjoy, through Christ, the eternal weight of glory to which his short affliction would have led. To all around him, indeed, his patience and cheerfulness under such long-continued illness was a lesson which they feel ought not to be lost upon them, but should lead them to praise His love and power who can thus make hard things easy and bitter things sweet, cheering even the valley of the shadow of death with His peace and joy.

INFANTS whose names are not inserted.

Under three months	...	Boys	3	...	Girls	2
From three to six months		,,	3	...	,,	1
,, six to nine	,,	,,	2	...	,,	0
,, nine to twelve	,,	,,	1	...	,,	1

TABLE,
*Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland,
 during the years 1879-80, 1880-81, and 1881-82.*

AGE.	YEAR 1879-80.			YEAR 1880-81.			YEAR 1881-82.		
	Male	Female	Total.	Male	Female	Total.	Male	Female	Total
Under 1 year*	7	5	12	8	7	15	9	4	13
Under 5 years	15	13	28	14	12	26	13	9	22
From 5 to 10 years	2	4	6	0	3	3	2	1	3
" 10 to 15	0	2	2	2	2	4	2	2	4
" 15 to 20	3	2	5	3	3	6	4	2	6
" 20 to 30	8	7	15	4	11	15	9	5	14
" 30 to 40	9	11	20	7	9	16	2	7	9
" 40 to 50	6	7	13	7	5	12	7	5	12
" 50 to 60	16	12	28	8	18	26	13	15	28
" 60 to 70	32	28	60	21	28	49	20	29	49
" 70 to 80	34	31	65	28	38	66	29	40	69
" 80 to 90	25	30	55	22	33	55	28	24	52
" 90 to 100	6	5	11	2	5	7	2	6	8
All Ages	156	152	308	118	167	285	131	145	276

* The numbers in this series are included in the next, "under 5 years."

Average age in 1879-80	..	..	..	58 years, 1 month, and 2 days.
Average age in 1880-81	..	..	..	57 years, 5 months, and 3 days.
Average age in 1881-82	..	..	..	59 years, 1 month, and 13 days.



